# RELIGIOUS EDUCATION

*A Platform for the Free Discussion of
Issues in the Field of Religion and
Their Bearing on Education*

## May - June 1956

MORAL CHARACTER AND RELIGIOUS EDUCATION

DESIGNING EDUCATION IN VALUES

ABSTRACTS OF DOCTORAL DISSERTATIONS IN
RELIGIOUS EDUCATION, 1954 - 1955

BOOK REVIEWS

# RELIGIOUS EDUCATION

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### CHANGE OF ADDRESS

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## ANOTHER LOOK AT RESEARCH IN RELIGIOUS EDUCATION

There is an increasing faith that one of these days "cancer" will be controlled. We are now being asked to have our bodies "checked" by a doctor in order that he may early detect any evidences of emerging cancer. We are also asked to contribute a "check" to aid in cancer research. Both of these are commendable acts and are needed to promote our common welfare. Vigilance and research are two helpful partners.

The methods of science with their emphases on objectivity, precision of measurement and verifiability of results have brought enrichment to our lives. We are indebted to those men and women who have had faith, who have carried on research and who have developed tools of measurement.

Research in religious education has never attained the standing that research in the area of bodily ills has. There are many reasons for this. Two are obvious; (1) the need for research has not been made specific, and (2) efforts and technical "know-how" have not been developed.

Over a quarter of a century ago there almost emerged a "faith in research in religious education" — paper and pencil tests were developed, numerous surveys were made; standards were sought, and hope was expressed that a new day would dawn in religious education through research. The depression seemed to put an end to this dream.

But today an increasing faith in research is being implemented. (1) In this issue of *Religious Education* a larger number of doctoral dissertations in religious education are reported than heretofore. (2) Also in this issue in the "column" "Significant Evidence" there is presented in summary form ten of the bulletins of the Character Research Project. (3) The Religious Education Association through its Committee on Research is developing plans for research in various fields of religious education. Three of these are: (a) Communications, (b) Testing of results in church schools, parochial schools, and synogogue schools. (3) Religion in Higher Education.

Faith and research can remove mountains in religious education as well as in other areas.

*—The Editorial Committee*

# Moral Character and Religious Education

## Robert J. Havighurst

*Committee of Human Development, The University of Chicago*

MORAL character is the foundation of public and private morality. As such it is one of the objectives of religious education, as well as of secular education. Moral character is learned, and therefore is a proper object of education. It is learned, however, in various ways and at various levels of complexity. To account for this extended and complex process of moral character formation there is no adequate theory; but the present article will report some aspects of a tentative theory which has been worked out in the course of a study of a group of boys and girls as they grew from ten to seventeen years of age.

### What Moral Character Is Not

Three mistaken notions about moral character should be disposed of at the outset.

The first fallacy is the belief that moral character is inborn: that some people are born to be good and others are born to be bad. This is just an excuse for doing nothing about an important problem. When a young person commits a murder some people shrug their shoulders and say "he was born to hang," instead of asking themselves the question, "What is wrong in our society that a youngster like this should grow up to commit murder?"

The second fallacy is the belief that mere talking to children about morality will improve their behavior. Of all the ways of influencing a child's moral behavior, scolding and lecturing and preaching at him is the least useful. Didactic teaching or moralizing to a child has value only when it is part of a process which includes other more effective elements.

A third error is the belief that moral character is a simple accumulation of highly specific good and bad habits. According to this theory a person must learn honesty by learning literally hundreds of honest acts, one at a time. And he must learn respon-sibility and kindness and loyalty and other aspects of character by learning specific habits that fall into these categories. This theory would lead us to believe that there is little generalization in moral behavior and little insight. This theory is not true of adolescents and adults, though there is no doubt that moral behavior begins in babies by this specific habit-learning process.

### What is Learned in the Course of Moral Development?

From the vantage-point that we now occupy as the result of studies of moral behavior it appears that moral character is *learned;* and is learned in a variety of ways at various levels of growth in mind and experience. There are at least six aspects or phases of the learning of character:

#### 1. Learning to Inhibit Impulses

The whole energy of the infant is directed towards the satisfactions of his impulses. When he is hungry he wants food. When he is cold or wet he wants comfort. When his bladder or colon reaches a certain fullness, he obeys the impulse to eliminate. Thus at first the child is a pure sensory-motor organism, until he learns to inhibit some of his impulses — to refrain from crying, eliminating body wastes, striking people. He learns to inhibit certain impulses because he is rewarded for doing so by his mother's love or by other things he has come to value, or because he is punished for impulsive behavior.

#### 2. Learning Moral Rules and Principles

The inhibition of impulses soon develops into positive moral behavior, following specific rules taught by parents and others who have charge of the child. Toilet habits are among the first of these moral rules. The child learns to do what is "right" about elimination, or to "do his duty" in the parlance of some families. The child learns what his property consists of, and to leave

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other property alone; to curb his temper and refrain from hitting other children; to tell his mother and father the truth if he has done something naughty; to treat other people with kindness. At first these are highly specific habits, and are not always displayed when parents think they should be. Then gradually the habits become generalized into rules of behavior. The essence of morality in mid-childhood is respect for rules. A child becomes honest by tying a number of specific habits about truth-telling, property, and games into simple rules and eventually generalizing them to a principle of honesty which enables him to behave honestly in novel situations where none of his specific honesty-habits quite fits. For instance, the young child on finding money might keep it, not having any habit or rule for what to do when money is found. But an older child may be expected to apply a general principle of honesty if he finds a five-dollar bill. Whether or not he does so will depend on the extent to which he has acquired the general principle of honesty and the extent to which he has learned to inhibit his impulses.

### 3. Learning Motives from People

While learning rules and principles of behavior, a child also acquires a set of deep-seated *motives,* or attitudes, which come to characterize his approach to the events which we call "life." These motives are the foundations of what is generally called personality, and they characterize the individual as a person. They also affect his moral behavior, or the moral part of his personality.

Some of the basic motives which the child learns may be expressed as pairs of traits which describe the two opposite poles of the motive.

*Trust-Mistrust.* A belief in the goodness and benevolence of the world versus its opposite.

*Initiative—Self Doubt.* A confidence and willingness to be active—to undertake things—versus timidity.

*Autonomy—Dependence.* The will to proceed independently and to make one's own decisions versus dependence on an authoritative person.

*Conscience—Lack of Inner Moral Control.* The inner moral voice which warns and punishes a person for wrong-doing and rewards him for doing what he knows is right, versus a very weak voice or the absence of such a voice.

*Conformity—Rebellion.* A tendency to conform to the expectations of the people in one's environment versus a tendency to go against their expectations.

*Rationality—Impulsivity.* A tendency in *behavior* to act in such a manner as to achieve one's aims, versus blind, impulsive behavior which may defeat one's purposes.

*Altruism—Selfishness.* Behavior which takes account of and values the welfare of others versus self-centered behavior.

*Friendliness—Hostility.* A gentle, kindly approach to people versus a hostile approach.

These motives or basic attitudes appear to be learned mainly through relations with "significant others"—people who have importance in a child's life and to whom he feels a strong emotional bond, such as parents, older brothers and sisters, teachers. These motives arise out of the relationships between the child and other people, and are not taught to him in a didactic sense, though they may be put into words and made explicit by the "significant person." The child "catches" them from people, partly through unconscious imitation of them, and partly through the reactions that are aroused by their treatment of him. Thus a child learns a basic trust in life through the experience of being treated well—lovingly and consistently—by his mother and other significant persons. This is an example of reaction to treatment given the child. If they treated him coldly, neglectfully, he would become a mistrustful person. An example of unconscious imitation is the child's becoming a friendly person through imitation of the friendly behavior of his father—not only friendly toward him but toward other people.

#### 4. *Acquiring an Ideal Self*

From the age of five or six or perhaps earlier the child has an ego-ideal — a private personal opinion of what he is and what he hopes to be. The ideal self is a kind of magnet that attracts a child through youth to adulthood, holding him to a path of development. The ideal self goes through a series of changes, being at first the child's image of the parent of the same sex for most children, and then taking the forms of glamorous or romantic characters, (ages 10-14 on the average), attractive and visible young adults in the community (ages 12-16) and finally composite or imaginary persons or collections of virtues.

#### 5. *Forming a Scale of Values*

Values consist of objects or states of affairs which are desired by people. They may form a chaotic, helter-skelter mass, and they usually do in young children, where candy, toys, mother-love, obedience, physical activity, are all valued and all striven for in an unorganized and sometimes self-defeating way. Gradually the child learns to form a hierarchy or scale of values, with some values above others. Then he can behave in such a manner as to secure the more important values at the expense, perhaps, of lesser ones. For instance, a high school boy who has set great store on getting a college education may work during the summers and save his money. Then he may be tempted to put this money into a second-hand automobile which would give him prestige among his age-mates. This faces him with a conflict of values, but if he has found a clearcut scale of values he will decide with little hesitation in favor of the one or the other use of his money.

#### 6. *Applying Moral Principles to New Situations*

When children learn moral rules while relatively young, they are limited to the routine application of these rules in familiar situations. Eventually the rules become general enough to be called principles of behavior, and the child becomes experienced enough to anticipate the results of his be-

havior in moral situations. Then he is ready to apply a moral principle tentatively and in his imagination to a new situation and to foresee the probable results. He then can evaluate the probable results in terms of his scale of values, and decide whether to make this particular application of the principle. For instance, a boy of 15 who does not yet have his automobile driver's license but has learned to drive his family car is out with some other boys and girls in the automobile of a 17-year-old friend. They go to a neighboring town to see a movie, and while eating something at a soda fountain afterward the 17-year-old boy becomes dizzy and nauseated. This places the 15-year-old in a complex situation, where he must foresee the probable consequences of the actions he might take, such as driving the car home with the group, telephoning the other boy's parents, and so on. Several values are involved, and some moral principles. The situation calls for judgment, both moral and practical.

There is need for a rational, foresightful kind of behavior in the service of moral principles when a child reaches adolescence in a complex, changing society, where there are not enough fixed rules of behavior as guides for the many new situations which arise in a person's experiences.

### A THEORY OF MORAL CHARACTER DEVELOPMENT

A theory of moral development has been worked out by a group at the University of Chicago, and tested in the course of a study of children as they grew from age 10 to age 17 in a small midwestern city.[1] According to this theory, character develops through five stages. The adult's character is composed of something from each of the five stages, with one of the later stages usually predominating. Thus the theory is one of types as well as stages.

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[1] This theory is primarily the work of Professor Robert F. Peck, of the University of Texas. The results of the study are to be published as *A Study of the Psychology of Moral Character*, by Robert F. Peck, Robert J. Havighurst, Ruth I. Cooper, Douglas M. More, and Jesse W. Lilienthal.

## I.  *Amoral-Impulsive*

The first stage is characteristic of infancy, when the child is no more than an animal seeking to satisfy his impulses, and having little or no inhibition of impulse. Most children grow through this stage, but a few do not. These few become what is called clinically "psychopathic personality." Such a person obeys his own impulses, regardless of how this affects other people. These impulses may lead him into delinquency and criminality. If his impulses are friendly he will be like a friendly animal, and may be known as "charming but irresponsible." He has no conscience, and no personal control of himself.

## II.  *Egocentric-Expedient*

After the first year of life the child learns to inhibit his impulses in order to gain rewards or to avoid punishment. This is the normal condition of the period from age 1 to 3 or 4. He is primarily self-centered, but can behave in what society defines as a moral way in order to gain advantages for himself. As a child he has learned the value of conforming to the expectations of his family, but he still regards himself as the center of things, and will readily do immoral things if he sees an advantage for himself. As an adult this kind of person is always seeking his own satisfactions, but he is smart enough to put up a "front" of morality. In the long run this person is morally inconsistent.

## III.  *External-Conforming*

As the child progresses up the age ladder he learns a general principle of conformity, which characterizes him from the age of 3 or 4 up to about 12 years. He conforms to the rules of his family, and later to the rules of his peer group. He defines "right" as acting by the rules of behavior which have been laid out for him. He accepts social conformity as good for its own sake, and makes this his principle motive in life. This type of moral motivation may be in the characteristic adult motivation in some simple primitive societies where the chief moral sanction is approval or disapproval by the tribe. Such people do not have a strong inner control or conscience. They behave very well accord-

ing to the mores of their society, unless they are thrown into situations where the rules are not clear, or where the prevailing moral standards are bad ones. They take the color of their surroundings.

## IV.  *Irrational-Conscience*

The child usually takes into himself the moral voice of his parents by the age of 4 or 5, and may become a slave to it. He does what his conscience tells him to do, regardless of its effect on other people. Thus, if he has been taught to tell the truth, he may do so in such a rigid way that he hurts other people. He has no flexibility, and cannot readily apply two different moral principles, such as kindness and honesty, in the same situation. An act is "good" or "bad" to him because his conscience tells him so, and not because of its good or bad consequences in his own life and the lives of others. This person is likely to have what is known as "strong" character, and to feel extremely guilty if he does not obey his conscience. He can stand out against the crowd. He can be a martyr. However, in a changing society his rigid conscience may be so strict and explicit in its orders to him that he may do things with bad moral consequences because he is not able to look rationally at the consequences of his behavior and adapt it to serve moral ends.

In America the child of age 5 or 6 to 12 is likely to be dominated by both the Irrational-Conscience and the External-Conforming motivations. Then, as he enters into adolescence, he may move into the next and to our mind higher stage of character development.

## V.  *Rational-Internalized-Altruistic*

At this level a person has an internalized set of moral principles by which he judges and directs his own behavior. But, in contrast to the irrational-conscience type of person, this person has a rational control of himself which permits him to assess the results of his actions in a given situation, and to approve or disapprove them on the grounds of their actual consequence and not entirely by his own intentions. Thus, if he has assessed the situation inaccurately and finds that his

well-intentioned behavior does not produce good consequences, he concludes that he has misapplied his principles, and must seek a better application of them. He does not question his principles, but he works rationally to apply his principles so as to produce good effect. On the other hand, the irrational-conscience type is likely to go ahead stubbornly and unimaginatively, doing harm while he is obeying his moral principles.

The rational-internalized-altruistic person is consistently honest, responsible, loyal, kind, etc., because he believes in these principles and sees that they work to everyone's benefit. He is able to accommodate one principle to another — as honesty to kindness — when they seem to conflict and to require some sort of rational calculus of their consequences in which one or the other principle is given priority. He is not interested in obeying a principle for its own sake, without regard to its human consequences at a given time and place. He has a strong conscience, but he can test, modify and apply its directives in order to achieve the purposes for which he knows the principle exists.

This person is capable of self-sacrifice and does not hesitate to do so if he knows it will genuinely help others, but he does not sacrifice himself for neurotic self-satisfaction.

When we speak of this person as having a rational motivation, we do not use the word in the sense sometimes used in theological writings, that every religious phenomenon must have a rational explanation. We do not intend to deny the importance to human living of non-rational elements. But in the realm of moral character we consider foresight as to consequence of behavior to be *rational* behavior and to be desirable.

### Rating Scales for the Five Motivation Types

The five types of moral motivation which have been described were translated into descriptions of behavior and of attitudes which might be observed in 16-year-old boys and girls; and these descriptions were placed on a ten-point rating scale, the highest point representing behavior and attitudes which might be found in about 10 per cent of a 16-year-old population, while the lowest

point represented behavior and attitudes which would be seen in the lowest ten per cent. Then intensive case studies were made of 34 of the 120 boys and girls in the study group. The 34 were selected so as to get a "flat" rectangular distribution of social adjustment, rather than the usual normal distribution. This was done so as to give us a good chance of getting a considerable number of high and low ratings in the small group who were studied intensively. Finally the 34 boys and girls were rated on the scales, every one being given a score from 0 to 9 for each of the five types of motivation. Eight people, consisting of faculty and graduate students of the Committee on Human Development, made the case studies, and made the ratings, so that every score was a mean of eight ratings.

In addition to the ratings on moral motivation of the 34 boys and girls, they were also rated on a ten-point scale of Moral Effectiveness — a kind of global measure of moral character. This was defined briefly as follows:

*High.* Shows concern for effect of his (her) behavior on others; applies good moral principles in perceptive, stable manner. In all major respects is honest, loyal, responsible, etc. Has about as clearly thought-through moral judgment, and as wide a range of moral horizon as can be expected for an American 16-year-old; e.g., may not be able to generalize moral principles verbally, but acts in a thoughtful manner in most immediate situations, and is considerate toward most people, irrespective of their social or ethnic group. Not below average in any moral trait.

*Middle.* Is normally honest, kind, etc., in conventional ways. May sometimes weaken under temptation or group pressure, but not to extent of seriously anti-social behavior. Does not think much about his (her) behavior or its moral consequences, but recognizes serious issues clearly enough to avoid major moral errors. Balance of traits leaves mildly positive picture; no very low areas.

*Low.* Acts in thoughtless way, primarily for personal pleasure or advantage. Is not completely irresponsible, seriously dishonest, disloyal, unkind, etc. but is easily moved by immediate desires to ignore or evade moral considerations. Very low on two or more traits.

The ratings on Moral Effectiveness had

the following product-moment correlation coefficients with the ratings on Moral Motivation: amoral-impulsive, $-.68$; egocentric-expedient, $-.11$; external-conforming, $.04$; irrational-conscience, $.23$; rational-internalized-altruistic, $.84$. (For a group of 34 persons, a correlation coefficient must be as great as $.34$ to be reliable at the five per cent level.)

In addition to making these kinds of ratings, the research group rated the group on thirty personality traits which it was thought might be related to moral character. Several of these traits were closely related to *motives* or attitudes discussed earlier in this paper. It was found that the ratings on Moral Effectiveness had product-moment correlation coefficients with certain of those personality trait ratings as shown in Table 1.

### TABLE 1

PRODUCT-MOMENT CORRELATION
COEFFICIENTS BETWEEN MORAL
EFFECTIVENESS AND CERTAIN
PERSONALITY TRAITS

| Personality Trait | Correlation Coefficient[2] |
|---|---|
| Autonomy | .66 |
| Strength of Conscience | .66 |
| Conformity to the Accepted Moral Code | .83 |
| Rationality | .81 |
| Accurate self-perception | .77 |
| Range of moral horizon | .70 |
| Altruism (Locus of concern) | .84 |
| Friendliness | .80 |

#### Implications for Religious Education

We have sketched out a theory of moral character development and found that it fits fairly well with personality data obtained in an intensive study of a group of boys and girls who were observed and tested over a period of seven years, from age 10 to age 17.

[2]The number of subjects was 34, which would require a correlation coefficient of .34 to be reliable at the 5 percent level. These correlation coefficients are probably somewhat higher than would be found in a representative sample of the population. This particular sample had an unusually high proportion of boys and girls at the high and low ends of the scales.

If religious education be assumed to be concerned with the development of moral character, then there seem to be certain definite implications from this study.

#### The Church as a Fellowship

The concept of the church as a fellowship of Christians means that the child, as a participant in this fellowship, is brought into close personal contact with club leaders, scout leaders, church school teachers, pastors, and a few active church members who take a special interest in the youth of the church. These people may become "significant persons" to a few or many children in the church, and therefore serve as models for unconscious imitation. From these people, as well as from his parents, other relatives, school teachers, and neighbors, the child may learn the motives or attitudes that underly moral character, and from them the child may get a notion of the kind of person he would like to be — his ideal self.

To a considerable extent, moral character is caught rather than taught. The effective church, as far as teaching moral character is concerned, has a number of personally attractive people on its professional and lay staff who teach boys and girls by example. They may also teach by precept, in a more explicit and formal sense. If so, their explicit, formal teaching is made more effective if they become "significant persons" to children and thus also serve as models for unconscious imitation.

#### The Church as Proponent of an Ethical System

The church stands for certain moral principles in human behavior. It attempts to teach these principles to its children and young people and adults. Not only does the church teach specific moral rules that are in accord with its system of ethics; it also teaches a scale of values, placing one value above another, one "commandment" above others.

From the theory of moral development we have sketched, there is a clear implication that the rational, or foresightful application of ethical principles is an important part of moral character, and that this should be taught as part of moral education.

The application of ethical principles to an ever-changing social situation requires training and experience, which can only come with skilful teaching. Today the areas of application which urgently need Christian effort and Christian thought are race relations and international relations. Ten years from now the social situation will shift under the forces of technology and of the straining of peoples to find a better life so that the moral frontier will be somewhere else, perhaps in the area of utilization and sharing of atomic energy or solar energy; perhaps in the area of immigration and emigration of people from one part of the world to another; perhaps in the area of the planning of cities and of social institutions in cities for the betterment of living in the local community.

The church, if it attempts to realize Christian ideals in the world, can do so most effectively by teaching its members how to apply ethical principles in the changing reality of a changing society.

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## Religion In Current Magazines

C. R. House, Jr., Associate Professor, State College, Fairmont, W. Va.

Two recent special issues of *International Journal of Religious Education* deserve commendation. The February issue features Prayer; the March issue includes a supplement reporting on the National Conference on Religion and Public Education.

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*The Publishers' Weekly*, Feb. 25, presents "The Qumran Library," by Dr. Charles Francis Potter who says this gives some clues to the 18 silent years of Christ between adolescence and beginning of his ministry; that parts or sources of the fourth gospel may be older than the synoptic gospels.

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Don Wharton writes a popular article on "What's All This About the Dead Sea Scrolls?" in *Reader's Digest*, for April.

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More light is thrown on "The Origin of the Gospel of Mark," by Harold A. Guy in *Pulpit Digest*, for March.

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Dorothy Thompson has some original ideas on juvenile delinquency presented in *Ladies Home Journal*, for April.

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"It's Time for Four Faiths," says Dr. Margaret Blair Johnstone, Congregationalist, in April *Better Homes & Gardens;* (faith in God, in yourself, in your fellow man, in the future.)

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How to know when you have really found God is explained in "When Men Find God," By James C. G. Gonniff in April *Coronet*.

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The religion section in *Time*, March 19, features the Living Right Kit, audio-visual aids and discussion material for laymen, originated by the National Council; the story of the Jesuits; and Jewish theologian Abraham Heschel.

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Three new pamphlets for teachers and leaders of adult groups have been published by the Adult Education Association, 743 N. Wabash, Chicago. Titles: *Understanding How Groups Work; How to Teach Adults* and *How to Use Role Playing and Other Tools for Learning.*

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Jewish educators will be interested in "The Community and I," by Evelyn N. Rossman (pseudonym) in *Commentary*, for March.

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*Presbyterian Life* for March 3 features "Jew and Christian: Is Reconciliation Possible?" by David N. Freedman. In this connection see "The Bridge," *Time* religion page, February 27.

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Emil Klein writes on "The Eleventh Commandment" in *Opinion*, for January-February.

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# Designing Education in Values:

## A CASE STUDY IN INSTITUTIONAL CHANGE*

Hedley S. Dimock

*Coordinator of Training, San Francisco YMCA*

THIS is the story of how one institution has attempted to modernize and reorient its program toward education in values. It may prove of interest to those who have either tried, or, thought about trying to achieve a genuinely modern program of education in church, school or youth agency. It may be presumed that during the last quarter century some religious educators, school administrators and agency leaders have set out to embody in their program and agency the current body of pertinent knowledge, only to see their efforts bog down in a mass of inertia or resistance.

In the last decade much has been learned about the social and psychological forces that must be taken into account if any substantial amount of deliberately planned change is to be effected in institutions. The social sciences have thrown considerable light on the complexity of forces involved, the normal nature of resistance to change and the processes through which planned change toward new goals must go for successful results. Much of this fresh insight has come from the application of social science in the fields of management and industry.[1] The story told here may be viewed as a sample or case study of what happens when an institution definitely and wholeheartedly sets its face to the task of modernizing or retooling its program.

### Why The Project Was Undertaken

A simple but far-reaching question asked in 1951 inspired the project: "What would

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*This article is based on the book *Designing Education in Values: A Case Study in Institutional Change* by Roy Sorenson and Hedley S. Dimock, Association Press, 1955.

[1] See for example, Harriet O. Ronken, and Paul R. Lawrence. *Administering Changes.* Boston: Harvard University, 1952; and Alvin Zander, "Resistance To Change — Its Analysis and Prevention," *Advanced Management*, January 1950.

happen if in the next five years we devoted as much time and energy in modernizing our program as has been spent in the last five years in modernizing our buildings?" The potency of this question was not in its being new, it undoubtedly had been asked before. Its power was in its irresistible insistence upon an answer. So the project idea was born. Some kind of program retooling was inescapable. There was no dodging the fact that program is more important than buildings. There was no doubt that much of character and citizenship education was being carried on with many old patterns and habits, little affected by new resources of knowledge. Shouldn't we be as ready to overhaul our program dramatically as we were to renovate our buildings? Shouldn't we be as willing to undertake a change in program on as large a scale as that carried out in our physical plants? The easy answer was "yes," something should be undertaken. The harder answer was to figure what to do and how to do it, and it was still harder, we later learned, to do it.

In the background, as the project was being planned, was the approaching centennial in 1953 of the founding of the San Francisco YMCA. What would be a more fitting way to celebrate "a hundred years of experience with youth" than by attempting to retool its processes as it moved into the next century? To gather fresh resources and momentum for the future seemed preferable to celebrating the facts of survival and past achievement, and modernizing the program for the second century seemed more worthy than just modernizing buildings. This goal furnished an additional incentive for the retooling project.

The San Francisco YMCA chose "education in values" to designate the orientation or focus of its program project. This term

is interpreted to include what is usually meant by "character education," "citizenship education," "personality development," and "education in moral and spiritual values." It also includes much of what is implicit in "religious or Christian education" and in "group work." It is believed that the term "education in values" being fresher, and freer from stereotyped intrepretation, may permit the inclusion of more content by more people than the terms which have collected biases and restrictions. Education itself is so broad that some corner of it must be defined and selected as the field of a voluntary, community organization. The concept of education in values defines the educational focus of the program. Values are conceived as those ends which are so prized and cared for, so worth while living for, that they shape men's attitudes and lives.

### What We Set Out To Do

Before even a plan for the project could be developed it was necessary to determine what needed to be changed, what was in need of overhauling. Discussions and review of the relevant literature resulted in identifying six major types of needed change. These were made the basis of the draft of the project plan:

1. *To develop clearer and more specific objectives.* It was believed that education in values and religious, character and citizenship education suffer from vague and generalized objectives. There is a willingness to rely on the "goodness" of the activity and/or the method without being very clear about specific educational aims.

The reasons for this neglect of specific objectives seemed numerous. The natural tendency of those conducting programs to rationalize the goodness of their activities and methods; the lack of interest by the supporting public in anything beyond generalizations and attendance statistics; and the influence of social science, fearful of imposed standards and wary of values, and the confusions and conflicts of values have combined to keep objectives very general in character and secondary in importance.

Therefore, if program was to be modernized, there was much to be done to sharpen objectives, to be clearer about educational goals, and to choose specific values as the basis for program methods, materials, and evaluation.

2. *To unify objectives, method, and content.* Objectives and method in prevalent practice appear to meet only accidentally or incidentally. Consciously held objectives, goals, and purposes, even when formulated, have generally been the result of an exercise to make those conducting program feel adequate about what they are doing. They seldom operate as a clutch to mesh the various parts of the program machinery. The thinking about methods has derived from entirely different processes and contexts than has the thinking about objectives.

Therefore, if program was to be modernized, there was much to do in learning how to use objectives as guides for determining everything that is done and for determining methods of doing it. A synthesis in action of objectives, content, and methods was to be ventured.

3. *To narrow the wide gap between what is known and what is practiced.* For more than a quarter of a century social psychology, education, and mental hygiene have contributed much new insight. Studies of persons, of group relations, and of social and educational processes have contributed new knowledge about objectives and method. Many of the concepts, principles, and words appear to have been appropriated in verbal habits, in conference discussion, and in literature. However, the gap between what is professed and what is practiced is very wide.

4. *To develop more adequate program materials.* The existing materials for members, group officers, advisors, professional supervisors, and for group program, appeared to be very inadequate. The targets of these materials seemed blurred. The purposes to be served by their use seemed ambiguous. Many of them were not attractive in layout and text. Many of the existing materials appeared to have been written without having had any actual tryout with

the groups for which they were intended. In addition, if objectives, content, and method were to be unified, it seemed essential to produce materials experimentally embodying this synthesis and test them in actual use before revision and wider use.

5. *To improve the training of group leadership and professional staff.* Traditional training at best has been fractional, without a clear design, and opportunistic. It might even be termed laissez-faire. Two things needed a lot of attention. First, was placing the leadership training function at the operating heart of the organization. The amount of importance actually given to leadership training is registered in the amount of thinking, time, and budget devoted to this purpose. Second, a new motivating and organizing factor for staff education appeared essential and possible. Experience with in-service training indicated some lack in dynamic, purpose, and direction. An integrating focus was absent, and it lacked a motivating force. To modernize program provided a reason for retraining. Staff re-education was essential in order to learn the various skills involved in formulating and utilizing specific objectives, training and supervising leaders toward improved methods, enriching program content, changing group patterns, devising and keeping essential records, and evaluating processes and results. Training, then, is not academic, leisurely, or an extracurricular matter. Staff re-education becomes a central matter at the core of program revision. The excitement of staff in tackling the project and their commitment to the training it called for substantiated this assumption.

6. *To evaluate results.* Evaluation and accountability, in the sense of any regular and systematic means of testing results, are certainly not common. Of course, random judgments are always being made, but usually without benefit of data or evidence. A business or industry would need to know whether it actually accomplished the thing for which it existed, but all youth agencies have tended to be satisfied with very partial evidence about how many members actually do grow in the direction of their objectives.

One reason why there has been so little experimentation with systematic evaluation is that it is hardly possible to test results if objectives are only generalities. But specific objectives do provide a basis for evaluation of results.

There were two reasons why evaluation appeared as a necessary part of the program retooling. First, the refinement and improvement of methods, materials, and training processes must be based upon an evaluation of how well they work. And second, it was necessary to know, if at all possible, to what extent the adopted objectives were really achieved.

### Concentration on Youth

Although the San Francisco YMCA serves a varied constituency in its eleven Branches it was decided to concentrate on the youth program in the first years of the project. There were several reasons for this. First, the youth program was the largest common denominator among the branches. It involved eight of the eleven branches. Second, the importance of education in values among youth rated top priority. Third, the volume of group program with high school youth very readily yielded to project processes. And fourth, there appeared good reasons for a heavy (but not exclusive) emphasis upon teen-age youth because:

(a) Adolescence is the period in life when the peer group is the chief influence in the lives of the members; (b) The group method, in which the YMCA is especially experienced, lends itself to meeting most effectively the particular developmental needs of adolescents; and (c) there are usually many more agencies in the community working with younger boys and girls than with high school youth. Therefore, there is a need for some agency to focus on those who receive the least agency service.

### Basic Processes in Modernizing Education

As the planning and operation of the modernizing project got under way three basic processes were discerned and utilized

I. *Rethinking, formulating and designing.* This process involved rethinking the function of the agency and clarifying its ob-

jectives, formulating the educational founda-
tions for the program, developing a new
and clear concept or design of program, de-
signing buildings to serve as tools for a
modern program, developing designs for the
training of the group officers, adult advisors
and the professional staff and creating a de-
sign for evaluation.

Space here does not permit describing
the content and results of the various aspects
of the rethinking and formulating process.
Perhaps, some comments on the educational
foundations and the program concept which
emerged from them will be of especial inter-
est to readers of *Religious Education.*

## Educational Foundations

It was assumed that a sound educational
program must rest on a firm foundation of
assumptions or principles. These assump-
tions constitute the educational philosophy
that guides the development and operation
of the program. To be functionally effective
this set of assumptions, or philosophy, must
be clear to all those who participate in de-
signing or guiding the program. The valid-
ity of the assumptions that make up the
foundation may be open to question, accord-
ing to one's point of view. But both intel-
ligent program planning and honesty re-
quire deliberately choosing and stating the
foundation on which the program design is
to be constructed.

More specifically, the formulation of
guiding assumptions was needed:

1. To make *explicit* the controlling or
guiding ideas that would determine both
the what and how of the program processes
and methods.

2. To insure *stability and continuity* in
the basic concepts that guided the develop-
ment of program methods and materials and
the training processes. The absence of a
philosophy would make the agency easy
prey to the shifting winds of expediency,
new problems or personnel.

3. To give *coherence and consistency* to
the various aspects of the program. It is
important that methods be consistent with

objectives, or the methods used might ac-
tually negate the professed objectives.

The ingredients or elements of the educa-
tional foundations or assumptions include:

Its Philosophy: The social, moral, and
religious concepts which underly the pro-
gram.

Its Objectives: The values for living
which the program seeks to develop in per-
sons.

Its Psychological Base: The view of how
values for living develop in persons and be-
come operative in the control of their con-
duct.

The assumptions that enter into the edu-
cational foundations were the product of a
selective synthesis in the making of which
the whole staff participated.

## Social, Moral and Religious Concepts

The keystone concepts in the *social
philosophy* are three: (1) the social philos-
ophy seeks to conserve, deepen and enrich
those values in traditional American culture
which are especially needed today; (2) the
social philosophy is affirmatively demo-
cratic; and (3) the social philosophy is uni-
versal in outlook, envisaging a universal
morality based upon the spiritual wealth
and variety of man.

The *moral or ethical* concepts or philos-
ophy: (1) assume and affirm that moral
values or principles are essential today to
guide the choices and conduct of men, to
increase their freedom and self-direction, to
help them achieve the higher goods of life,
and to enrich the human spirit; (2) affirm
that large consensus about moral values is
possible; (3) call for an "open synthesis"
rather than a system of ethics; (4) recog-
nize that values are in dynamic interaction
and often in conflict with one another, and,
(5) assert that education in values is pos-
sible.

The central aim of this education in val-
ues, of character, moral or spiritual educa-
tion is to help persons to *value* the highest
values in our culture, to *experience* these
values in their home, group, school and
community life, to *understand* them ever
more clearly and *accept* them ever more

fully and to achieve them increasingly in their daily living.

Basic in the *religious philosophy* is the conception of the purpose and spirit of the entire program as being religious in the sense that its central aim is to foster wholeness, integration, purposiveness and a positive vision of life committed to high values. Religion is recognized as of central importance in the life of the individual and mankind. Religion lengthens the time perspective of man; it senses the sacredness of life and seeks to further man's insight into his own nature and development; it centers man's attention on the insolvable problems, or, the Big Questions that are symbolized by "God," "eternity," "death," "immortality," "ultimate purpose," "will" and "freedom"; it is directive, motivating, dynamic and purposive, and being the most comprehensive of life interests serves as the integrative agent.

The religious philosophy further asserts the individual necessity and right of each person to nurture and mature his own faith. It defines the religious role of the YMCA as being functional rather than theological, and designed to help each person become a better adherent to the church or synagogue that meets his needs and at the same time to grow in the attitudes and qualities of life that are basic in all religions.

### The Objectives or Educational Goals

The conviction that clearer objectives were needed in character and citizenship education was central in the project from the beginning. The reformulation of objectives was not intended to replace the historic general purposes of the San Francisco YMCA. Rather it was intended to make the general, basic purpose more specific and explicit.

The objectives are called "Values for Living." The values are not conceived as fixed points and absolutes to which people give assent and which are imposed upon them. They are goals which give focus to the program and provide direction to guide the development of young people. The fact that these values are described separately

should not be interpreted to mean that the individual reacts to and develops values in any such atomistic way. The concept of the unity of the person requires that we conceive the whole person — emotionally and intellectually — as responding to values. If an object or an end does not evoke the response of the whole person it probably is not for him a value.

The *objectives of the program*, based on the values of living, is to help each person develop a way of living in which he increasingly becomes healthy and fit, intelligent and reasonable, emotionally adequate, self-reliant and responsible, cooperative, recreative, and motivated by principle in his family, work or school, and community. A full description and specific elaboration of these values is printed in a 20-page pamphlet entitled *"For This We Work."*

The objectives of the project function in developing and carrying out the design for training, in selecting program materials to be prepared, in defining the criteria for evaluation of the program. They function in helping advisors to utilize the potential learning experiences in the group, in guiding the other program processes, and in estimating the impact of the group experience on the members.

### Psychological Assumptions:
### How Values Are "Learned"

The major concepts of how persons develop values which are meaningful to them, to which they are committed, and which become operative in their everyday life are seven:

1. *Values which operate in life include these elements:*

The *intellectual* (or cognitive factor): Identifying, understanding, judging, and selecting values or principles.

The *emotional* (or affective factor): Feelings about certain values or principles, whether they are worthful or not.

The *volitional* (or conative factor): Desiring to accept, follow, be guided by the principle or value.

The *behavior* factor: Expressing the value in action, or conduct in situations.

2. *The motive factor in the learning* of values is of prime importance. The desire to be guided by a recognized value is perhaps half the battle. The emotional and attitudinal elements in the value-forming process are central here. But the firm desire to live up to an ideal or principle may come from motives of different sorts — fear of punishment, desire for rewards, social approval or disapproval of one's peers, or belief in the inherent worth of the value itself because of its consequences to persons affected by one's actions.

3. The sequence of steps in the process of developing values varies from situation to situation. The *intellectual, emotional, conative,* and *behavior* elements in the formation of values fuse together around experience in situations. But while the steps in the process cannot be scheduled in order or on a timetable, they cannot be left to accident or caprice.

4. *The primary factor in the learning or development of values is experience.* Values are developed, practiced, and deepened in experience rather than in verbal learning. The value of friendship and co-operation, for example, is learned and enriched through experience in friendliness and co-operation rather than in the practice of withdrawal, hostility, prejudice, or competition.

Verbalized teaching about ideals or values is not a sufficient or an effective way of educating for values. If an individual hears someone tell him what the desirable values or ideals are — honesty, co-operation, fair play, justice — he is learning just that, namely, to listen to someone tell him what the desirable values in life are.

5. *Principles and conduct must be learned together* if conduct is to be guided by the value, ideal, or principle.

6. *Principles and conduct become integrated into values in an interacting process.* The process of constant enrichment of principles and practice is a continuous one that may begin at different points. It may start, for example, with a situation in the group, such as a conflict among members. This may lead to a discussion of what is in-

volved and what the consequences are. From this may come the identification of a concept or principle, perhaps "respect for other persons." This principle may then be applied to other situations; e.g., taking in new members, being friendly to a stranger, etc. Thus the meaning of the principle becomes deepened and enriched.

Or the process may start with a verbalized concept; e.g., being co-operative. The application of this principle to a specific situation, perhaps the prompt payment of dues, may be discussed. The principle may then be expressed in actual practice, by the prompt payment of dues. The meaning of the principle thus becomes deeper and may lead to its application in other situations.

7. *Everything that is done in the life of the group represents potential situations for learning values.* Everyday situations are the raw materials of which values may be wrought. The way the members of the group are treated, decisions are made, plans are carried out, officers are elected, conflicts are dealt with, and everything is done, constitutes the experience which is the chief potential for identifying, becoming committed to, and practicing values for living.

### The Program Concept

Discontent with both a prescribed or standard program, and a laissez-faire program which characterizes much of group work, led to the formulation of a program concept or design. The cornerstones of this program concept came from: defining what needed to be changed; exploring the educational foundations, and formulating the objectives. The major elements of the concept very briefly stated are:

1. *To focus on the values for living as the objectives and frame of reference for all ages.*

2. *To focus on groups as the primary program unit.* To work for the climate and practices in groups which provide experience in the values for living, and to consciously seek to actuate positive learnings in all group situations.

3. *To provide rich and varied programs in groups.*

4. *To develop peer, volunteer, and staff leadership.*

5. *To evaluate results on the basis of objectives.*

6. *To support the program with appropriate administration and facilities.*

II. *Creating working materials and tools.* A second basic process[2] in program modernization is the creation of the materials and instruments needed to embody the new program concept in the everyday working habits and structure of the agency. Program retooling takes more than exhortation or a general desire for refinement and improvement. It is not enough to advocate richer program in groups, without the resources of program outlines, quick quizzes, interest locators, and a club program guide. It is not enough to want to evaluate, without the instruments for getting the essential data to be evaluated. It is not enough to call meetings for training, without a design for training, syllabi for training, and visual aids to training.

The materials produced or now in process of being produced fall in these categories:

1. Educational and Program Material.

2. Training Materials — Guides and Colored Slides:

3. Interpretive Materials.

4. Evaluation and Supervisory Materials.

III. *Retooling for planned change.* Retooling is the process by which the new objectives, concepts, methods and materials actually become *operative* in the agency. Administering for planned change is a complex process involving staff re-education, bringing about group change, training of group officers and advisors, evaluating, formulating new policies, and making administrative adjustments in budget and personnel.

Four stages in the retooling process are discernible —

Stage 1, 1951-52, Formulating objectives, concepts and designs.

Stage 2, 1952-53, Trying out the "new" in pilot groups.

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[2]First is on page 172.

Stage 3, 1953-54, Extending the processes to all groups.

Stage 4, 1954-, Consolidating or establishing the new processes as normal.

Stage 1, that of formulating objectives, concepts and designs has been described. It should be pointed out, however, that this process and that of creating materials were not limited to the first stage of the project. The reformulation of concepts and methods, and the revision and creation of materials have been continuous processes.

In Stage 2, the new objectives, concepts and materials were tried out in fourteen pilot groups, one group for each staff person working with high school youth. The adult advisors of these groups were given concentrated training and supervision, and the staff engaged in training, particularly in the skills of observation, interviewing advisors, recording and evaluation. At the end of the year an evaluation was made of the changes in members, in groups and in advisors. Revision of material and tools grew out of this evaluation.

In Stage 3, the intent was to extend the use of the processes, methods and materials to all high school groups. A design for "planned group change" was developed as it was discerned that groups strongly resisted changes in their established patterns. A new program for the training of club officers was inaugurated as it was sensed that in reality "the leaders of youth are youth themselves." The supervision of all advisors was strengthened and the retraining of staff was intensified with emphasis on the skills for training others, bringing about planned group change, and in evaluation. A two-weeks concentrated Seminar was inaugurated to supplement the already stepped-up training program. Program and training policies were developed and adopted. At the end of the year an evaluation was again made of the changes in members, groups, and advisors.

Stage 4, that of establishing the new objectives, methods and processes as normal began in 1954 and will continue indefinitely. In this stage the focus is on providing the conditions most conducive to establish-

ing and rooting as normal the working habits and processes inherent in the project goals and methods. To this end, while continuing the central processes of the project to date, new and important moves that cannot be described here, have been made.

## Outcomes and Learnings

What have been the results of this experience and what have we learned? We select from a large number of identifiable learnings a few that may be of greatest interest to the readers of *Religious Education* and state them in a summary and rather fragmentary fashion.

1. We learned that education in values is possible, but that it requires the single-minded, concentrated effort of the whole enterprise. Our objective data indicate what kinds of changes in members are most readily achieved and what objectives require greater skills, more effective methods and better materials for their achievement.

2. We have learned, incidentally, how much more a program or institution is in need of change than may be realized. We have seen to what extent an institution may become the captive of its own traditions and customs and how great is the effort that must be mobilized if a modern program, oriented to the new knowledge and contemporary social scene, is to be fashioned and operated.

3. We have learned that the top executive leadership of an institution must make the project his primary interest if it is to become successful. Since the whole agency is involved, in all its policy-making, administration, financial, building, personnel, and program aspects, it is not possible for the executive officer to delegate program modernization to some staff member.

Until the new goals and ways are internalized by the professional personnel and key constituents, the primary motive power must come from the chief administrative leadership. However skillfully he works for the maximum of involvement and for the generation of motivation in others, the administrative head must continue with determination and persistence toward the goal.

This is inescapable in the most democratic situation; otherwise leadership is laissez-faire, not democratic.

4. We have clearly discerned that conceptualization is a primary skill in planned change of program and institution. A clear concept of the future function of the agency and of what change is needed and why, the comprehension of the ramifications of the change, the translation of concepts into designs — these are indispensable in the inauguration of any significant institutional change. Much concentration of time, thought and study seems essential to build up the "intellectual capital" required to launch a retooling program. (In business and industry this is provided to a considerable degree by the staff of research scientists or engineers whose job is to "dream up" new concepts and designs.)

5. We have been led inescapably to the conclusion that training (or retraining) is the heart of a retooling program. In our situation this meant training for group officers, for advisors and instructors, for staff, and "education" for Board and Committee members. Whoever is expected to use new materials, instruments or methods must be trained explicitly to use them. For the professional staff, whom we found to be the key to institutional change, this has meant learning concepts and skills which they had taken for granted were part of their working equipment. To a large degree the "concepts" had no counterpart in performance. "Tons of practice" may be necessary to embody an "ounce of insight" into appropriate habit.

6. We learned a great deal about the nature of planned institutional change—the stages through which it passes, the importance of clear goals in giving impetus and direction for learning the new skills required, the interdependence of the various aspects of the institution undergoing change. No part of institutional change is "an island unto itself." Changes in program calls for changes in every other part of the institution. The sectors of change are interdependent and advance in one sector cannot proceed far ·ahead of change in other

sectors. For example, program groups cannot be changed without officer training and change, which in turn is contingent upon advisor training and change, which in turn depends upon staff re-education and change. Similarly, changes in staff goals and ways of working are dependent upon administrative procedures, policies and budgets which in turn require changes in Boards and Committees; changes in the segments of the institution are interdependent.

7. We have learned that planned institutional change must take into account the strength, resilience and resistance of established patterns — in Boards and Committees, in community expectancies, in groups and members and in staff. The normal resistance to change in each of these groups must be understood and deliberately dealt with. Symptoms of resistance must be detected and probed for causal factors. It is better to reduce the forces resisting change than merely to intensify the forces for change.

Planned institutional change is primarily changes in persons and in human relations. Institutional change is personality change. An organization is the sum of the attitudes, habits, practices and interpersonal relationships of the people in its leadership. Therefore the deeper the institutional changes desired, the deeper the changes must be in staff. Logically, institutional change would come quicker if the re-education of the staff and leaders came first. Practically, this is not possible. Staff realization of the need for change comes enroute, as they become more involved. The motivation for staff re-education comes only as the need for it is discovered by them in the process of undertaking program change.

Persons (staff especially) need to develop new attitudes, new goals, new concepts,

greater self awareness, new ways of working and new professional skills.[3] Staff re-education in all these aspects became the means to program and institutional change. Conversely, program and institutional change became the cause and the means of staff re-education.

8. We have become certain that evaluation provides the life blood for the constant rejuvenation of the institution, yet it involves the most stubbornly resistant process and habits. It demands the systematic recording and analysis of data about members, groups, program, advisors and the various training processes. It involves a new conception of professional accountability and workmanship, a new set of values and attitudes, new skills, and a new pattern of workaday habits. But it is the indispensable medium of constant renewal and the only guarantor of continuing invigoration and creativity.

For the project which started as a terminable device for modernizing program has become a new way of working. What started as a means has become a major, permanent goal. What started as a plan with a definite terminus is now seen as a process without end. The underlying values, attitudes, and habits essential for retooling that are now being rooted in the staff represent the only sure inoculation against the hardening of institutional arteries. A courageous, even ruthless evaluation of what is done, for what purpose and with what results — these constitute the ingredients of permanent renewal or revolution.

"This is not the end. It is not even the beginning of the end. But it is, perhaps, the end of the beginning."

—Winston Churchill

[3] See Ronken and Lawrence, *Administering Changes.*

# Abstracts of Doctoral Dissertations

## IN RELIGIOUS EDUCATION, 1954-1955

### assembled by
### Helen F. Spaulding

*Director of Christian Education Research*
*National Council of the Churches in Christ in the U. S. A.*

THE forty abstracts printed below have been assembled with the cooperation of professors and graduate students in twenty-six schools. They represent research completed between June 1954 and September 1955. Persons interested in reviewing a complete dissertation may usually obtain it on inter-library loan from the library of the school granting the degree. Do not address requests for dissertations to this magazine or the National Council of Churches.

ABENDROTH, EMERSON IRVIN. *A Functional Orientation for Creative Christian Living.* Ed.D., Columbia University, New York, N. Y., 1955.

*Sponsoring Committee:* Kenneth F. Herrold, Ralph R. Fields, Frank W. Herriott.

*Problem:* To plan, perform and evaluate a group problem-centered educational experience for college upper-classmen. The area of the problem is the social and human sciences; or more functionally, problems of personal or social concern.

The suppositions involved in the project are as follows: (1) higher education needs better integration of content and citizenship skills to more adequately fulfill its purposes; (2) communication skills are important to achieve these purposes and especially the skill of group discussion; (3) curriculum planning, to be realistic, must involve the students and this is particularly true when planning in the area of training for full and effective citizenship; (4) Christian education is more successful when it becomes a vital aspect of the orientation of a person toward his world; (4) learning takes place in a field and evidence of learning is found when understanding of one's self in a field, the field itself, or both is discovered; (6) measure-

ment in this area can be found by the examination of an experience using techniques developed in group dynamics.

*Procedure:* The data were drawn from inter-action recording, field-target diagrams, and content over-view synthesis, all of which are drawn from tape recordings, subjective reports from students, and notes of the writer.

*Findings:* The results indicate progress in several areas. The group increased its productivity in the use of the method; individuals increased in skill in group discussion; several students gained new insights about themselves, about their own prejudices, and about their environment. Christian values appear to have become more functional as they were understood in these two experiences of problem solving.

The problems which appeared in the use of this method come from two factors. The teacher-leader found it difficult to overcome the traditional background of his education and to recognize evidence of learning by the criterion set down in field theory. The other diffculty is that the students found this situation much different, particularly in its lack of required work, so that they did not quickly assume the kind of responsibility involved in this approach.

ALLEN, CARLTON C. *The Philosophical Implications of Re-Creative Method in Biblical Study.* Ph.D., New York University, New York, N. Y., 1953. 272 pages.

*Sponsoring Committee:* G. Campbell Wyckoff, Louise Antz, Charles Edward Skinner.

*Problem:* To analyze and demonstrate re-creative (inductive) method in biblical study, in order to determine the philosophical

implications of its underlying educational principles and to evaluate these implications in terms of prevailing established philosophies of education.

*Procedure:* Part I of the thesis presents a detailed analysis of re-creative method. Part II first defines the meaning of an educational principle, then establishes the educational principles underlying re-creative method. Through a process of comparative analysis, the philosophical implications of the principles identified are determined. In Part III the philosophical implications of the educational principles underlying re-creative method are evaluated in the light of three hypotheses, namely: (1) Do these educational principles imply a particularly philosophy of education? (2) Are these educational principles a framework of method based on eclectic assumptions? And (3) do the educational principles give promise of the formulation of a new philosophy of education?

*Findings and Conclusions:* 1. Re-creative method was found to be a legitimate and useful instrument for the interpretation of the Bible. 2. Re-creative method does not stand alone as *the* method of studying the Bible, but takes its place with such approaches as historical, textual, and exegetical. 3. Re-creative method cannot lay claim to being a scientific discipline of interpretation since it is impossible to establish adequate objective criteria to test the influence of Bible study. 4. Finally it is concluded that re-creative method rests upon an electic foundation with strong idealistic influences in its educational principles.

BALLENGER, M. C. *Christian Commitment in College Administration.* Ph.D., Yale University, New Haven, Conn., 1954. 497 pages.

*Sponsoring Committee:* Samuel M. Brownell, John S. Brubacher, Hugh Hartshorne, Clarence P. Shedd.

*Problem and Limits:* The hypothesis of this study was: the attempt to relate Christian commitment and ideals to sound educational policy will introduce or illuminate distinctive policies in college administration. The church-related college was chosen as the testing ground, and faculty personnel as the persons whose normative judgments would be studied.

*Procedure:* In a body of opinion recorded by faculties in discussion of the more general question, "What is a Christian college?" the investigator sought distinctive administrative policies in five areas: educational method, curriculum, faculty selection and promotion, organizational structure, and off-campus relationships. This body of opinion included reports written by 145 faculties and statements from six regional workshops representing 181 colleges. These reports and statements were a product of a study initiated by the Commission on Christian Higher Education of the Association of American Colleges. Supplementary data came from contemporary literature in the field of religion in higher education.

*Findings and Conclusions:* For the most part, a college that aspires to be Christian will adopt the generally-accepted policies of college administration. However, the primary and secondary sources of this study bear out the conclusion that Christian teachings about the nature of man, the universe, and God should affect college administration significantly. In each of the five administrative areas there have appeared one or two policies that have their exclusive origin in Christian commitment, e.g., teaching all subjects from a Christian world-view. In each area also, there have become evident numerous other policies, which, although not exclusively related to a Christian commitment, are essential to the endeavor to make a college Christian, are given greater emphasis by Christian educators, and are advocated for reasons peculiar to Christian commitment, e.g., the participation of faculty and students in policy formulation. Thus some policies have a qualitative distinctiveness, while more have a distinctiveness of degree.

The hypothesis of the study can be said to be substantiated by the findings; distinctive administrative policies have been introduced and illuminated. Also, the study has helped

to provide a clearer notion of the Christian task in higher education. However, the quality and extent of the evidence indicate a pressing need for research and experimentation before it can be said with any finality just what policies are essentially Christian in the administration of a college.

BREHENY, JOHN PATRICK. *Diocesan Administration of Catholic Education in the United States: Its Status — With a Design for the Future.* Ed.D., Harvard University, Boston, Mass., 1954.

*Problem:* First, to determine the present statuts of diocesan administration of secondary education in the United States, and secondly, to determine what the role of the dioceses should be in the field of Catholic high school education.

The study is concerned with all phases of diocesan administration of high schools, including diocesan administration and supervision of the three types of Catholic secondary schools: the diocesan high school, controlled directly by the diocese; the parish high school, controlled immediately by the parish; and the private high school, controlled immediately by a religious institute, popularly referred to as a religious order. The study is not concerned with the administration of secondary schools of special character, namely those which are seminaries or which are attached to welfare institutions.

*Procedure:* Research employed included first, the study of literature pertinent to the topic; second, a questionnaire inquiry into the status of diocesan administration of secondary schools; third, field visitations of twelve selected dioceses; and fourth, the collection and study of printed and mimeographed material relating to diocesan administration of high schools. Completed questionnaires accepted for tabulation represented 81.8% of the total number of dioceses and 93.3% of the total Catholic high school population for the year 1949.

*Findings and Conclusions:* 1. Schools are staffed for the most part by members of religious institutes. Religious institutes assign teachers and supervise their work in those schools which they staff as well as those

which they control.

2. In the vast majority of dioceses provisions made for the formation of policy are not adequate. In the main, diocesan offices of education are inadequately financed and staffed to perform the functions of leadership, service, and control which are to be expected of them in the light of criteria set forth in the study. In many diocesan offices of education responsibilities are not clearly fixed and lines of authority are not clearly drawn.

3. Suggestions for improvement in implementing diocesan policy relate to: (1) instructional services; (2) child accounting; (3) personnel activities; (4) guidance services; (5) health and welfare services; (6) public relations; (7) purchasing; (8) construction and maintenance of high school buildings.

BROWN, KENNETH GEORGE. *An Evaluative Study of Undergraduate Religious Education in Selected Church-Related Colleges and Universities.* Ed.D., University of Denver, Denver, Col., 1955. 314 pages.

*Professor in Charge:* Clifford Bebell.

*Problem and Limits:* Undergraduate colleges and universities related to various Protestant denominations have for years been recognizing responsibilities in the area of religious education — the training of students in the ways and means of guiding the religious growth of others. Within recent years there have been no general evaluations of the implementation of these responsibilities. There appeared, therefore, a need for a current analysis of the quantity and quality of work being done in this area by Protestant institutions of higher education.

*Procedure:* Forty-six criteria were developed out of literature in religious education, higher education, and teacher education accreditation. Colleges selected were 90 liberal arts and science colleges which had three or more religious education courses listed in recent catalogs; 21 Protestant denominations were represented. Data were obtained from (1) recent catalogs of each of the selected colleges and (2) three question-

naires, each structured for different types of information and a different faculty group.

*Findings and Conclusions:* Those relating to objectives, philosophy, and emphases were: (1). Colleges were highly concerned with the personal religious growth of students. The two most important implementations were (a) faculty emphasis on religious values in all areas and (b) academic courses in religion. (2). A majority of the colleges were successful in developing an already established student interest in religious activities, but only a minority were succeeding in interesting non-active students. (3). Preparing students for professional religious education work immediately upon graduation and for lay leadership were important objectives in only one-third of the colleges. Pre-professional preparation was an important goal in one-half of the colleges.

In the area of organization and administration of religious education, major findings were: Required religion courses consisted of two types — biblical-historical and life-centered — in about one-half of the colleges. Students majoring in religious education in most of the programs analyzed were getting study in both types.

CANNON, R. C. *A Source Book in Training Christian Education Leaders.* Ed.D., New York University, New York, N. Y., 1953. 210 pages.

*Sponsoring Committee:* D. Campbell Wyckoff, Edward Kemp, John W. Tietz.

*Problem and Limits:* To develop a source book in training Christian education leaders in the Graduate School of Harding College, Searcy, Arkansas, for leadership in the educational program of Churches of Christ. It was limited to providing sources for the following areas: philosophy of Christian education, curriculum of Christian education, and methods in Christian education.

*Procedure:* (1) Basic source materials were selected and presented to professors in the particular fields with which the project is concerned for their evaluation in terms of comprehensiveness and thoroughness. (2) Data were collected from the validated sources and filed under seven categories

which were the same for each of the three major areas: aims, motivation, procedure, evaluation, content, suggested lesson plans, and supplementary materials. (3) Interviews were held with professors of Christian education in New York University, Union Theological Seminary, and Biblical Seminary for the purpose of collecting additional data for the project. (4) The first draft of the project was presented for validation to a jury composed of three professors in Christian education. (5) The final draft was written with full consideration given to the criticisms and suggestions of the jury and sponsoring committee.

*Findings and Conclusions:* (1) The completed source book represents a contribution to the curriculum of professional higher education conducted by the Churches of Christ, in that it gathers together in valid and functional form a wide and representative group of materials in Christian education and arranges them for use in training Christian education leaders. (2) The souce book provides a thorough going plan for conducting at Harding College the training needed for Christian education leaders of the Churches of Christ in the three basic fields specified.

COSGROVE, S. C., BROTHER CLEMENT. *A Study of the Extent and Relationship Between the Theoretical Knowledge and the Practical Knowledge of Religious and Moral Truths and Principles Among Catholic Elementary School Children.* Ph.D., Fordham University, New York, N. Y., 1955. 314 pages.

*Sponsoring Committee:* William A. Kelly, John F. Gilson, James J. Cribbin, Natalie T. Darcy.

*Problem and Limits:* To determine the extent and degree of relationship between the theoretical and practical knowledge of certain religious and moral truths and principles of Christian doctrine among the children of the upper grades in Catholic elementary schools and to ascertain the influence of the following factors on the extent and relationship between this theoretical and practical knowledge, namely: grade levels, intelligence, sex, and socio-economic status.

The 2,437 pupils examined were in grades VI to VII of ten Catholic elementary schools located in Westchester County and in the Boroughs of Manhattan and the Bronx, New York.

*Procedure:* The 1950 California Short-Form Test of Mental Maturity, Elementary, a test of theoretical knowledge and a test of practical knowledge of religious and moral truths and principles of Christian doctrine, the latter two devised by the investigator, were used. The socio-economic status of each subject was determined according to the Goodenough Revision of the Barr-Taussig Scale, on the basis of the father's occupation.

*Findings and Conclusions:* 1. The children studied possessed to a very satisfactory extent both a theoretical and practical knowledge of the religious and moral truths and principles of Christian doctrine presented to them.

2. A significant degree of a positive relationship existed between the children's theoretical and practical knowledge of Christian doctrine.

3. The subjects in the higher grade levels achieved significant greater mean scores than those in the lower grade levels.

4. The more intelligent subgroups attained significantly higher mean scores than did the less intelligent subgroups.

5. Girls consistently achieved higher mean scores than did the boys; however, only the girls in grades six and seven obtained significantly greater mean scores than did the boys.

6. The subjects in the higher levels of social-economic status achieved significantly greater mean scores than those in each of the lower strata of socio-economic status with but one exception: the differences between the mean scores of the professional and managerial subgroups were not significant on either test.

7. An identical pattern in the gradation of the mean and the median scores of the various subgroups prevailed on both religion tests, whether the pupils were classified according to grade levels, sex, intelligence, or socio-economic status.

The outstanding conclusion is that there is good reason to believe the majority of Catholic children upon completing their full term of eight years in a Catholic elementary school have acquired most of the religious and moral truths and principles of Christian doctrine.

DE JONG, JEROME. *The Parent-Controlled Christian School.* Ph.D., New York University, New York, N. Y., 1954.

*Sponsoring Committee:* D. Campbell Wyckoff, Edward L. Kemp, Herbert B. Bruner.

*Problem:* To study and evaluate the theory of parent-controlled education in the Christian Schools associated with the Christian Reformed Church in America.

*Procedure:* The historical background of the theory of parent-controlled education in the United States was studied. The historical background of the churches was traced, the history of the Christian Schools in the Netherlands, and the history of education in the United States, in order to determine the place the parent-controlled school occupies in educational and denominational history. The theological background and basis of the theory was considered in terms of Reformed, covenantal theology.

The theory of parent-controlled schools was studied in terms of objectives, administration, organization, supervision, curriculum, methods, teacher and teacher training, discipline, buildings and grounds, finance, and the church and the school. Questionnaires were answered by various educational leaders.

The parent-controlled school was compared to the Roman Catholic Parochial School, the Lutheran Parochial School — Missouri Synod, and the schools of the National Association of Christian Schools to note the similarities and dissimilarities between the systems.

*Conclusions:* There is no doubt but that the parent-controlled theory of education is directly implied in the Reformed, covenantal theology. At many points all the Christian schools were found to be similar, but the parent-controlled theory of organization and

responsibility is unique. It is original with the Reformed, covenantal theological system. The theory and theology of Reformed, covenantal theology are consistent. The theory is an earnest and serious effort to implement theological presuppositions.

Four criticisms were brought against the parent-controlled theory of education: (1) it is in danger of parochialism and needs complete freedom from Synodical control; (2) there is danger of exclusivism — parents and children are to be eternally mindful of covenantal responsibilities as well as covenantal privileges; (3) theological divisiveness sometimes characterizes this system, greater cooperation in the Reformed family particularly is needed; (4) there is need of greater parental influence, cooperation, and concern in the school.

FLACHMEIER, WILLIAM A. *Religious Education and the Public Schools of Texas,* Ph.D., University of Texas, Austin, Texas, 1955. 363 pages.

*Sponsoring Committee:* Frederick Eby, L. D. Haskew, J. G. Umstattd, Geo. L. Sanchez, Walter Firey, C. E. Castaneda.

*Problem and Limits:* To determine what Texas schools have done in the course of a hundred years, and what they are doing now, in cooperation with the churches, in the interest of the moral and spiritual guidance of youth. The study is limited to independent public high schools and to the activities of the schools as a whole making no attempt to determine what is done in individual classrooms.

*Procedure:* Articles and books of proponents and opponents of religious education in connection with the public schools were studied to determine objectives of such programs and objections to them.

A preliminary questionnaire was sent to all independent school districts listed in the *Public School Directory* — 1079. A detailed questionnaire was sent to all of the 932 respondents who reported some activity. Special written inquiries and interviews followed where indicated.

*Findings:* 1. At least half the schools show an active interest in the problem.

2. In the course of years some 20 schools have experimented with released time programs and are now doing so; of 143 schools which once offered electives in Bible, 33 are offering them now; 10 schools grant credit for courses taught in the churches; 45 schools report some kind of devotional program; at least 187 schools keep Wednesday nights free of school activities in the interest of prayer meetings.

3. A few schools report encouragement of teachers to deal with religion wherever a subject demands and to make religious standards and principles functional in all school activities.

4. The numerous variations in each of the plans suggests that real experimentation is going on.

5. There is considerable variety in the degree to which schools are meeting the two demands that can be made on them i.e. providing an atmosphere favorable to religion and avoiding monopoly of pupil time.

6. Comparison of the various activities shows that they meet the various objectives with varying degrees of success and that to meet all objectives requires a combination of plans.

*Conclusions:* 1. The Bible can be taught objectively at least in its historical portions.

2. There are programs in which all churches can cooperate without compromising any principles.

3. The schools and the churches can cooperate without sacrificing any principles or infringing any rights.

GARDNER, JOHN E. *The Administrative Work of the Pastor in the Small Church,* Th.D., Union Theological Seminary, Richmond, Va., 1955. 499 pages.

*Chairman:* W. T. Thompson.

*Problem and Limits:* To examine the problems and opportunities which confront the pastor in his work of administration in the small church. A small church has been defined as one with fewer than 150 members.

The work of church administration has been generally defined as that portion of the pastor's work which pertains primarily to the planning, instituting, and executing of a

church program. This phase of the minister's work has been distinguished from the functions of conducting public worship, preaching, and pastoral care. It is not to be confused, either, with the production of program materials, theories of curriculum, or general program content.

*Procedure:* Most studies of church administration have dealt with the subject from the point of view of the larger church. It has been the nature and task of this study, therefore, to investigate those studies which seemed pertinent to the subject under investigation and to make such interpretations and applications as seemed to be more in keeping with the small church situation.

*Conclusions:* The small church occupies a significant place in the structure of the church throughout the world. Small churches are both vital and numerous. Many of them are situated in the open country and in small towns. Others are in the cities.

While the pastors of small and large churches may work in different ways, they share the same concern for people. They work toward the achievement of a common goal: to win men to a more abundant life in Christ Jesus. Where the minister works is not important; be it in the countryside, a hamlet, town, or urban center. That he strives with all his divinely endowed powers and resources to fulfill his mission and to bring credit and glory to Christ and the church where he serves is the unrelenting challenge.

GARRETT, CHARLES WESLEY. *A Curriculum Structure for Older Persons in the Church Based Upon a Study of the Opinions of Ministers and Older Persons.* Ph.D., New York University, New York, N. Y., 1953.

*Problem:* To ascertain the attitude-opinions of older persons toward the church and the attitude-opinions of ministers toward older persons in order to provide a basis for planning the religious education of older persons.

*Procedure:* The procedure for identifying attitude-opinions involved two scales con-structed according to the Thurstone method of equal-appearing intervals. Statements of attitude-opinions held by older persons were collected by interviewing older persons, by observations of participants of the First National Conference on Aging and of ministers residing beyond the delimited area of the study, and from pertinent literature.

A ministers' scale was similarly developed and mailed to 116 Methodist ministers of the eight counties with 90 usable tests being returned. Ten per cent random sampling interviews were conducted.

A theoretical curriculum outline was evolved from literature of religious and secular adult education, proceedings of later maturity conferences, and actual older persons' group activities. This outline was submitted to a jury of six educational authorities — three secular and three religious.

*Findings:* 1. Attitude-opinions of older persons — The findings based upon 429 usable returned tests disclosed that every population category sampled revealed through the mean of its scores a group tendency of favorableness toward the church. No significant differences between the sexes or among the population groups of rural, village, or city were found.

2. Attitude-opinions of ministers — Of 90 usable tests the means of all three ministerial population categories (rural, village, and city) demonstrated that ministers of this study have a favorable attitude toward older persons. No significant differences were found among the ministers of the three population categories. The most unfavorable item of the scale disclosed that apparently rural ministers have the greatest feeling that in certain cases older persons thwart religious progress.

3. Curriculum — All six jury members were in agreement as to the five major curriculum areas: study, service, recreation, worship and evangelism. The results of the older persons' scale stressed "worship" as the predominant curriculum category. "Service" and "evangelism" were of secondary importance with "recreation" and "study" being of subsidiary status to the latter two. The find-

ings of the ministers' scale showed that "service" was considered most important. However, ministers in the interviews equated "service" and "worship" as important emphases in curriculum. Thus "worship" and "service" appear as the most important emphases in curriculum.

"Study," "recreation," and "evangelism" fall into subsidiary roles. Older persons do not desire the creation of special groups designated as segregated group satisfiers of older persons' needs. Instead older persons want to become integrated in the normal groups of church family life.

GILBERT, W. KENT. *Suggested Procedures for an Evaluation of the Weekday Church School Series of the United Lutheran Church in America.* Ed.D., Columbia University, New York, N. Y., 1955.

*Sponsoring Committee:* Max R. Brumstetter, Lewis J. Sherrill, Frank W. Herriott.

*Problem:* Evaluation is a problem which besets all agencies responsible for the publication of printed materials of instruction in the field of religious education. This study attempts to delineate all of the factors which should be considered in such an evaluation.

The particular materials used as a basis for the development of evaluation procedures in this project were those in *The Weekday Church School Series* of the United Lutheran Church in America, 36 pupil reading books, workbooks, and teacher's guides designated for use in released time and free time weekday schools of religious education.

*Procedure:* The procedures included investigation of the character of the weekday church school program in the United Lutheran Church, the background and development of the materials themselves, methods of evaluation used by other denominations, methods of evaluation used in public schools, and research studies done in specific areas involved, such as readability, typography, pupil interests, and the like.

*Findings:* The report of the project is organized under five categories: analysis of *The Weekday Church School Series,* its background and purpose; a statement of the writer's views regarding printed materials of instruction and their place in Christian education; suggested criteria and methods for evaluation of the series as a whole; suggested criteria and methods for evaluating the materials provided for each grade in the series; and procedures for implementing the suggestions in the study and carrying out the actual evaluation.

The general methods of evaluation recommended included: check lists, analysis charts for objectives, analysis charts for content coverage, rating scales, readability tests, questionnaires, standard interviews, appraisals by qualified readers, anaylsis by experts in specific fields, conferences to sample field reaction, and reference to research findings in such matters as pupil interests, psychological and physical development, and persistent life problems.

One major conclusion reached in the study was that while many procedures may be devised and used to make sound evaluations of materials possible, they cannot and perhaps ought not eliminate the element of subjective judgment on the part of the appraisers.

GOODNICK, BENJAMIN. *Measuring Aptitudes for Hebrew in the Jewish School.* Ph.D., Dropsie College, Philadelphia, Pa., 1955. 225 pages.

*Sponsoring Committee:* Leo L. Honor, Thomas E. McMullin, Cyrus H. Gordon.

*Problem:* The author attempted to develop an instrument, the Hebrew Readiness Inventory, in order to: determine differences in the readiness of pupils beginning Hebrew reading; ascertain differences between various age groups within specific test areas; develop individual diagnoses; establish a basis for pupil grouping and guidance; and provide the teacher with these diagnostic results for preventive measures and discovery of latent talent. The inventory was organized to tap these basic reading aspects: visual discrimination, learning and retention, auditory discrimination, sound-symbol association, verbal concept formation, simple grammatical constructions and ability to focus attention. Its form was planned to make it suitable for younger pupils, objective in response and scoring, and Hebraic in content.

About 1500 tests were distributed to pupils (ages 6-12) in beginning classes of Jewish congregational schools in four urban, town and suburban centers.

*Procedure:* Study groups were organized by the author for all cooperating teachers to demonstrate testing methods. Teachers administered tests within own classroom; certain groups were examined by the author. Tests were scored and statistics computed by author and assistants.

*Findings and Conclusions* (based upon 523 pupils and incomplete validation of the inventory): 1. Age is a factor in improved achievement in most subtests (i.e., increase of mean score with increased age).

2. Aptitude is widely spread in all age groups.

3. Test patterns of 8 year olds are similar to those of more mature pupils (9-11 years).

4. Youngest groups (6½-7½ years), as a whole, are less successful in more complex tasks (e.g., verbal concepts and grammatical constructions). Yet individual pupils achieve comparably with the older ones to justify forming special, young classes for Hebrew study.

5. Individual classes vary greatly in the normality of their distributions (and consequent ease of teaching).

6. Sound-symbol association proved difficult for all age groups tested.

Evidence tends to confirm certain present practices, such as, starting intensive Hebrew training with 8 year olds and employing initially the whole word and phrase, rather than the individual letter (sound) approach. Specific educational recommendations for instructional, remedial, and administrative purposes are made. The need for more research, both psychological and curricular, and of wider test usage is emphasized.

HARRIS, PHILIP B. *The Youth Director.* D.R.E., Southwestern Baptist Theological Seminary, Fort Worth, Texas, 1954. 222 pages.

*Sponsoring Committee:* W. L. Howse, J. M. Price, Joe D. Heacock, A. Donald Bell.

*Problem:* To determine youth emphases in the Bible and the attention given to them in American religious education; to ascertain the need for youth leaders in the churches by a study of educational expansion in America, church neglect of religious education, and breakdown of the American home; to determine the qualifications, meetings, and program of the youth director, to ascertain the relationships of the church staff and those of the volunteer workers; to determine more adequate means of testing the work of the youth director with emphases given to the ultimate test for success.

*Procedure:* Biblical and historical documents were investigated to find background materials. Questionnaires, interviews, and job analyses were conducted to find out the type of work carried on by youth in the churches. Denominational, character building, and secular organizations and materials were analyzed to discover various approaches in meeting needs of youth. Specific tests were made, definite program schedules evaluated relative to meeting complex adolescent needs.

*Findings and Conclusions:* 1. There is a dearth of materials pertaining to the work of the youth director and a program for young people in the churches.

2. The advance of youth work during the past twenty years is inconceivable. It may be attributed in part to the increased emphasis given to teaching, training, and missionary education in the churches.

3. The new concept of religious education magnifies personal needs of youth. Curriculum materials are secondary in importance.

4. Testing the work of youth director is inevitable. Present means for testing are inadequate.

The outstanding conclusion is that the facts from the Bible, history, secular institutions, denominational life, and complexity of adolescent needs demand well trained youth leadership. This study offers conclusive evidence that churches are convinced of their need to employ full-time workers to lead an aggressive program among their youth.

HARWELL, HELEN B. *The Supervision of Elementary Religious Education in a Local Church.* D.R.E., Southwestern Baptist Theological Seminary, Ft. Worth, Texas, 1955. 209 pages.

*Sponsoring Committee:* W. L. Howse, Anne Bradford, Floy Barnard.

*Problem:* To determine the background of elementary religious education; to ascertain the development of the elementary child and the relationship of physical, mental, and social development to spiritual development; to point out those organizations already set up in Southern Baptist Convention churches with the specific purpose of elementary religious education; to determine the adequate program to reach and teach children; to determine the need and demand for a supervisor of elementary religious education and principles involved in supervision; to ascertain qualifications of a supervisor of elementary religious education in a local church; and to determine the actual work of the elementary supervisor.

*Procedure:* Questionnaires were sent to elementary supervisors in local churches; elementary workers in state and southwide offices; also, questionnaires were sent to educational directors to find their desires in elementary supervisors. The author spent one year in a church as elementary supervisor prior to writing the paper.

*Findings and Conclusions:* 1. Elementary religious education was emphasized from the beginning of Hebrew history. Christ magnified child life.

2. It is necessary to understand all areas of development to best lead in spiritual development of child.

3. Children cannot wait to be trained! Leadership education begins with the child.

4. The program of elementary religious education in our churches has gradually changed. Today the program requires skilled teachers — thus the need of a qualified supervisor to train workers and direct the program to reach and teach children.

5. The elementary supervisor must be a growing Christian who loves children, also an analyst, helper, and friend to the church workers, parents, and children.

6. The elementary supervisor is responsible for staffing, equipping, and correlating the program of religious education for children.

7. Home cooperation cannot be commanded. It is the fruitage of careful cultivation. Thus parent education strengthens home and church ties as all become "laborers together with God" in the spiritual development of His children.

INCH, MORRIS A. *Teaching About Religion in the Public Schools of the United States.* Ph.D., Boston University, Boston, Mass., 1955. 279 pages.

*Sponsoring Committee:* Walter Holcomb, George Barnett.

*Problem:* To produce a teacher's guide for teaching about religion in public education. The study was curtailed by other works in the field, limitation of the areas involved, limitation of syllabi, and careful selection of bibliographical entries.

*Procedure:* The teacher's guide grows out of three contextual chapters dealing with an historical evaluation of the development of religious liberty and the public school system, and a description of the various proposals for solving the present difficulty. Three chapters discuss criteria for the selection and use of material, creating and maintaining a favorable atmosphere, and a selected syllabus for teaching about religion in American history on the senior high school level.

*Findings and Conclusion:* Conclusions from the contextual chapters yield the following: 1. The United States is committed to a religious heritage, and the ideal of freedom of religion.

2. A more favorable attitude shows promise of increased experimentation in finding a more important role for religion in public education.

3. Proposals for bettering the present educational situation include improving education in church and home, marginal time education, released time education, and sectarian schools outside of the public schools;

and the common core approach, teaching of moral and spiritual values, use of religious exercises and observances, and teaching about religion within the public schools.

4. Teaching about religion is a live option.

5. Only teaching about religion in context can break down the illusory distinction between religious and secular.

6. Religious subject matter appears to have been lacking in the schools, except where teachers have been particularly concerned and adept at providing for this lack.

7. The community approach is to be recommended.

Conclusions drawn from the teacher's guide are as follows: 1. Six criteria for the selection and use of material are student relevance, intelligent understanding, integration, preparation for choice, variety, community awareness.

2. Group-dynamic insights will help provide and maintain a conducive atmosphere for this study.

3. The teacher must set the example in good personal relations.

4. Methods of control can be employed to guard against emotionally strained situations.

5. The history of the United States is rich in materials for teaching about religion, as well as weighted with explosive issues.

6. History in general, and religion in particular have relevance for daily life. Among areas demanding further study are semantics, the role of the school in relation to religious counseling, preparation of pamphlets on religious themes and movements, production of text books which adequately portray religious factors, multiplication of adequate religious syllabi, attempts to deal with religious preparation on the teacher college level, experimentation in pioneer communities, experimentation with tension control classes dealing with religious themes, and consideration of measurements to determine success.

IRWIN, PAUL B. *A Study of the Student Personnel Program of the School of Reli-* *gion, University of Southern California, and Recommendations for its Improvement.* Ed.D., Columbia University, New York, N. Y., 1955.

*Sponsoring Committee:* Esther Lloyd-Jones, Kenneth Herrold, Frank W. Herriott.

*Problem:* To study student personnel work in the School of Religion at the University of Southern California and to discuss what the finds imply for the future of the program.

*Procedure:* A review of literature, and a survey of student-faculty-administrative staff attitudes by means of interviews and questionnaires. Literature reviewed included studies in theological education, student personnel theory and practice, and educational philosophy.

*Findings:* 1. The student personnel program is well conceived.

2. Students and faculty alike feel that in general the program is effective.

3. Particular strengths are in the areas of human relations, orientation, the coordinate plan of student-faculty leadership, and the testing-counseling program.

4. Dissatisfaction is expressed especially with respect to admissions, housing services, and registration procedures, and there is felt need for more information about services offered by both School and University.

5. Commuting and employment are major handicaps to participation in the campus community.

6. The most pressing problem confronted by students is to maintain a balanced schedule and discharge their many responsibilities with effectiveness.

Recommendations were made for improving the program. A particular need is for a more effective pre-admissions guidance service. Beyond the scope of student personnel, the inquiry elicited comments and discussion centered on educational philosophy, curriculum integration, and classroom procedure, suggesting a need for further attention to these matters.

JAMISON, WILLIAM G. *An Instrument for Evaluating the Total Christian Education Program of an Individual Presby-*

*terian Church.* Ed.D., University of Colorado, Boulder, Colorado, 1955. 170 pages.

*Sponsoring Committee:* Edwin R. Carr, Stephen Romine, Kenneth L. Husbands.

*Problem:* To create an evaluative instrument to be used by committees in individual Presbyterian U.S.A. churches in appraising their Christian education programs. The need for the tool was stressed by leaders in the Presbyterian Church and an investigation of the literature showed a lack of comprehensive evaluative devices.

*Procedure:* Criteria for the proposed instrument were found in the literature of Christian education. The criteria numbered 156 and were arranged in questionnaire form and sent to a pilot study jury of ten ministers, who were asked to consider the criteria in terms of their importance as standards to be met by four types of churches: large urban, small urban, large rural, and small rural. These jurymen used a six-point scale to register their judgments. Furthermore, the judges were requested to evaluate certain Sunday church school materials. A final questionnaire was submitted to a jury of 119 full-time workers in Christian education selected by workers of the Board of Christian Education of the Presbyterian Church.

*Findings and Conclusions:* The judges, as a whole, indicated that standards for large churches should be higher than for small churches and that they should be higher for urban churches than for rural churches. The differences were greatest in criteria involving details, such as equipment and supplies. Standards involving over-all goals, policies, organization, and administration were not so sharply differentiated. The judges who had had experience in working in rural churches did not agree with the other judges that standards for the rural church should differ so extensively.

The judges rated Presbyterian curricular materials very high and the materials of the other major Protestant publishing houses somewhat above the mid-point of a continuum between "very poor" and "excellent." Materials from conservative publishing houses were rated very low.

A preliminary evaluative instrument was devised and applied successfully by committees of Christian education workers in eleven churches, with the four types of churches being represented. The committees determined the degree to which their churches met the standards listed in the instrument.

The final evaluative instrument contained a scoring device, the scores being based upon converted means of the responses to the criteria by the jury.

JOHNSON, CHARLES HERBERT. *Implications of the Method of Correlation for the Use of The Bible in Christian Education.* Ed.D., Columbia University, New York, N. Y., 1955.

*Sponsoring Committee:* Frank W. Herriott, John C. Bennett, Arthur T. Jersild, Lewis J. Sherrill.

*Problem:* To examine the method of correlation, as advanced by Paul Tillich, for its implications for the use of the Bible in Christian education. This principle relates kerygmatic with apologetic theology by offering a means whereby the contents of the Christian faith are explained through existential questions and theological answers as correlative factors in the faith relationship.

*Procedure:* Through a method of existential analysis, the most persistent questions of human need are seen to arise out of the existential situation of man as finite creature. Symbols of the Christian faith are then understood as actual answers to these same questions. The insights of depth psychology and classical theology are used.

*Conclusions:* Within this setting, Christian education becomes preparation for the reception of Christian answers to life's deepest questions. Christian education helps the individual become aware of the despair and ambiguities within his existence, as a necessary step toward the goal of finding freedom and life through the creative love of God. This enterprise takes place primarily within the church as a redemptive fellowship.

Because the Bible provides the authoritative source for the essentials of Christian faith and life, thus being organic to the

church, it is the major source of Christian teaching.

The goal for teaching the Bible in Christian education must be its correlation to life, and not simply learning more about the Bible. Purpose and content are unified in the biblical witness through themes of revelation, which can be traced throughout the Bible. They all reach their climax in the central symbol of the Incarnation, and each gives a divine appraisal of persistent human need, with some aspect of revelation corresponding to that need. The three themes examined in the study are Creation, Judgment, and Redemption, because they illustrate the kind of unified, dramatic presentation of the witness made by persons who throughout the ages have struggled with life's deepest questions. They illustrate an approach to biblical study which meets the necessary conditions set forth in the method of correlation.

In conclusion, the Bible is reaffirmed as having genuine correlation to life in today's world. The method of correlation offers a suggestive approach for creative use of the Bible with persons of all ages, within the redemptive fellowship of the church, through the office of Christian education.

KANNWISCHER, A. E. *Protestant Christian Education in the Light of Empirical Findings of Personality Growth in Children.* Ph.D., New York University, New York, N. Y., 1954.

*Sponsoring Committee:* D. Campbell Wyckoff, Ethel Alpenfels, John Tietz.

*Problem:* To test the empirical validity of the theory of personality formation in children underlying *The Study of Christian Education,* a composite work of sixty representative Protestant scholars, and to formulate a theory of personality growth in children, based upon empirically validated evidence.

*Procedure:* The problem is treated under four sub-problems. The first determines elements of theories of personality development in children established by the findings of cultural anthropologists and clinical psychologists. The second ascertains elements of theory of personality growth in children

explicitly stated or implied in *The Study of Christian Education.* The third tests the empirical validity of the elements of theory of personality growth contained in this work. The fourth formulates a theory of personality development, based on the elements which were found to have been empirically validated. The scope of the investigation is limited by the selection of one school of thought from cultural anthropology and psychology, respectively.

Having abstracted and classified the various elements of theory contained in the source-material, the investigator employed the method of comparison and contrast to determine points of agreement and of difference which are synthesized into empirically established determinants of personality development in children.

The same procedure is followed in determining elements of personality development contained in *The Study of Christian Education.* The empirical validity of the elements abstracted from it is tested by comparison with the empirical data which constitute the norm.

*Conclusions:* There are unreconciled elements of personality development in *The Study of Christian Education.* Specifically, significant discrepancies exist between the theological conception of personality and that held by most Protestant Christian educators. The position of the Christian educators, pertaining to the nature and structure of personality, is, by and large, validated by the empirical data.

The most significant conclusion concerning personality development is that it involves the three interrelated dynamic processes of maturation, acculturation, and emotional security.

The results of the investigation are applicable to the family and church in general. They are particularly relevant for formal and informal training in religious attitudes of children in the family and in the church.

KEASEY, LESTER D. *The Readability of the "Christian Growth Series" of Lutheran Church School Lessons.* Ph.D., University of Pittsburgh, Pittsburgh, Pa., 1955. 137 pages.

*Sponsoring Committee:* Lawrence C. Little, William F. Pinkerton, Gerald A. Yoakam, Donald L. Cleland, John A. Neitz.

*Problem:* To establish the grade placement of each of the religious quarterlies included in the *Christian Growth Series;* to measure the difficulty of vocabulary in each grade as indicated by the number and percentage of words indexed according to the Thorndyke *Teacher's Word Book of 20,000 Words;* and to determine to what extent the technical religious vocabulary may cause a quarterly to place in a grade higher than that scheduled by the editors.

The vocabulary factor was studied exclusively in the teachers' and pupils' quarterlies intended for grades I to XII.

*Procedure:* The readability formula devised by Gerald A. Yoakam measures only the vocabulary factor, and it was chosen as the formula to determine the grade placement and vocabulary difficulty of the religious classifications of certain words found in the Second Edition of *Webster's New International Dictionary.* The difficulty of vocabulary was ascertained according to the Thorndike *Teacher's Word Book of 20,000 Words.*

*Findings and Conclusions:* 1. Each one of the pupils' quarteries in grades I to III placed above the grade scheduled by the editors.

2. In grades IV to XII, 24 pupils' quarterlies scored below the designated grades; nine placed within the grades specified; and three rated above the grade scheduled by the editors.

3. The grade placement of the Teachers' Guides ranged from grade 5.4 to grade 12.4, with an over-all average of 8.7.

4. Only three per cent of the total words examined in grades I to III of the pupils' quarterlies were found to be difficult words, and approximately four per cent of the total words examined in grades IV to XII were found to be difficult words. Hence the difficulty of vocabulary appears to be due more largely to the high serial numbers than to a large number of difficult words.

5. In grades I to III, where the pupils' quarterlies placed above the grade scheduled

by the editors, 16 per cent of the words were found to be technical religious terms, and in the up-graded quarterlies beyond grade III, 31 per cent of the words were established as technical religious terms; therefore, the technical vocabulary may represent a significant part of the difficulty of vocabulary and may cause a quarterly to rate in a grade higher than that scheduled by the editors.

The outstanding conclusion is that readability of the religious quarterlies is not accurately indicated by the grade placement label on them. More careful discretion should be used in assigning for classroom purposes 75 per cent of the quarterlies in grades IV to XII, if the view is accepted that vocabulary is the best single index of the readability of a book.

KLAPERMAN, GILBERT. *The Beginnings of Yeshiva University.* D.H.L., Yeshiva University, New York, N. Y., 1955. 240 pages.

*Sponsoring Committee:* Hyman Greenstein, Sol Liptzin, Samuel L. Sar.

*Problem:* To present an authoritative history of the beginnings of the first and only Jewish University in America and to record the dates of its inception and organization, the expansion of its curriculum and student body, and major figures instrumental in the formation of Yeshiva University.

The scope of this dissertation is the first 25 years of the development of the University from its origins in the merger of the Rabbi Isaac Elchanan Theological Seminary, founded in 1897, and Yeshiva Etz Chaim, founded in 1886. It also describes the need for an American counterpart of the European Yeshiva and the part played in its organization by the great waves of immigrants from 1881 to 1905; and indicates how Yeshiva University, while having its inspiration in the European heritage of scholarship and patterned after the ancient religious academies, evolved into an American institution, perpetuating the teaching and ideals of traditional Judaism and combining them with a secular curriculum in the manner best understood by the American community. The study also shows the function of Yeshiva

University as different from the rabbinical seminaries of the reform and conservative Jews.

*Procedure:* Every Yiddish, Hebrew and Anglo-Jewish newspaper and periodical published in the United States between 1886 and 1920 was read, as were all the memoir and biographical material and general histories of that period. In addition, personal interviews were conducted with living former students, faculty members, founders and friends of the school. Families of deceased members of these categories were also interviewed.

*Findings and Conclusions:* 1. Yeshiva University served the need of Orthodox Jewry who were dissatisfied with the program and orientation of the two other seminaries already in existence.

2. Through the efforts of the immigrants an elementary and high school were formed. Ultimately an accredited college, graduate and medical school were established as well.

3. In its emergence as a vital institution of Jewish religious and secular learning in the U.S., Yeshiva University both reflected and stimulated the growth of the Jewish community in this country.

4. As the leading American professional school preparing rabbis, religious teachers and social servants, as well as religiously educated laymen for the Jewish community, the University is destined to take the lead in guiding the formation of the pattern of traditional Judaism in America.

KLEIN, AARON. *The Development of Textbooks for Jewish Schools in the United States.* D.R.E., Jewish Theological Seminary of America, New York, N. Y., 1955. 210 pages.

*Sponsoring Professor:* Zvi Scharfstein.

*Problem:* When did textbooks, written and published in the United States and intended for use in Jewish Schools in the United States, come into being? The following subjects and their text books were considered: Religion; Bible; the Prayerbook (in Hebrew); Hebrew Langauge, Literature and Grammar. What were the characteristics of textbooks in terms of the composition of the Jewish community in the various stages of its history in the U.S.? How did textbooks change as new groups of Jewish immigrants settled in the U.S.? Were textbook writing and publication influenced by American textbooks? The effect of World Wars I and II and the laws limiting immigration on textbook writing and publication.

*Procedure:* Textbooks for the subjects listed were located in various libraries: Dropsie College, Jewish Theological Seminary, Teachers Institute, New York Public Library, Brown University, and libraries of certain synagogues and religious schools in Providence, also libraries of the Jewish Education Committee of New York and the Bureau of Jewish Education, Boston. Books were listed in two categories: chronologically and by subject matter. The latter listing indicates, where possible, the special importance of the textbook: does it reveal a new principle of textbook writing; is it a pioneer text; a new outlook or approach; does its author utilize special techniques, etc. In addition, a monograph discusses in some detail the development of textbook materials by Jews for use in Jewish schools from colonial days to present.

*Findings and Conclusions:* 1. The first textbook by a Jew for Jewish schools was produced in the U.S. in 1815. Since then some 500 textbooks have been prepared for subjects under consideration.

2. The first texts reflect the lack of training and pedagogic knowledge of authors. Texts improve as authors were recruited from the ranks of professional educators.

3. Jewish texts show the influence of American textbooks. As the latter improve in appearance, content, arrangement of material, gradation, use of illustrative material and the like, so do texts by Jews.

4. Before immigration was limited by wars and law, textbook authors were mainly European born (with some exceptions, however). Now Jews depend more and more on American born Jews to produce textbooks for use in Jewish schools in the U.S.

McMAHON, SISTER MIRIAM DE LOURDES. *An investigation of the Religious Vocational Concepts of High School Girls.* Ph.D., Fordham University, New York City, N. Y., 1955. 480 pages.

*Sponsoring Committee:* John F. Gilson, William A. Kelly, James Dribbin, Natalie D'Arcy.

*Problem:* To discover the self-revealed religious vocational concepts of adolescent girls. The study also sought to determine how intelligence and academic grade level affected the concepts of the participants with regard to a permanent vocation in the sphere of religion.

The subjects were 600 girls, ages 12 to 19, from a central high school located in the Manhattan area of New York City, representing a heterogeneous sample which included a variety of races, nationalities, cultural backgrounds, and neighborhood environments. The subjects were selected from each grade level by means of a random sampling and arranged into three groups on the basis of results obtained on a standardized test of mental ability.

*Procedure:* The Otis Self-Administering Test of Mental Ability, Higher Examination, Form A was used to determine the intelligence quotients of the subjects. The Religious Vocational Check-List, validated and constructed by the investigator, comprised 277 multiple choice items which were grouped respectively into four main parts: (1) religion as a vocation and personal way of life; (2) religious vocational attitudes within the environmental frame of reference; (3) theology of religious vocations; (4) religious vocations and guidance. Each part was subdivided into areas pertinent to psychological interest and analysis. The accumulated data for each item were recorded, converted into percentages, and presented in tabulated arrangement. These results were analyzed and compared on the basis of similarities and variations on item selections.

*Findings and Conclusions:* 1. Ninety-four per cent had sometime considered religion as a personal way of life. The affirmative responses increased in direct proportion to the

higher mental ability levels. Forty-three per cent admitted a fear reaction to the thought of a religious vocation.

2. On the three mental ability levels and within all academic grades except the sophomore, religious life was described by more students as "difficult" rather than easy, dull, or interesting.

3. More than half acknowledged that worldly attactions were sufficiently strong to deflect their interest from religion as a vocation. Forty-two per cent of the participants had not acquired a correct concept of the religious vow.

4. Sixty-five per cent claimed that the Sisters in their school were willing to give time for religious counsel if it were desired by the student. Seventy-four per cent of the girls admitted they would like to have a regular confessor.

5. Fathers seemed less agreeable, more indifferent, and more opposed to a religious vocation for their daughter than was manifested by the attitudes of the mothers.

The study made clear that the subjects were desirous for a life of greater perfection and specific counsel in its pursuit. Certain psychological blocks prevented their seeking necessary direction. The guidance program in the school should include religious vocational instruction as part of its regular procedure.

MAEHR, MARTIN J. *The Relationship of Bible Information, Specific Belief and Specific Practice.* Ph.D., University of Nebraska, Lincoln, Nebr., 1955. 250 pages.

*Sponsoring Committee:* Warren R. Baller, Winona Perry, Dean Worcester, Leslie Chisholm, Frank Henzlik, Frank Sorensen, and Charles Patterson.

*Problem:* This study was concerned with the question whether there is a significant correlation between the fund of biblical knowledge which an upper elementary school pupil of the Lutheran Church-Missouri Synod exhibits and desirable specific practices and beliefs. A related objective was to determine whether there are other factors which

have important influence on the three just mentioned.

*Procedure:* A survey and an examination of published Bible information tests revealed that those available were not suitable for the study. Consequently the following instruments were constructed: (1) A test of biblical information with two separate forms for both the Old and the New Testament. (2) An instrument to obtain evidence about what an individual would do in a given situation (designated as specific practice). (3) An instrument to obtain evidence about what an individual believes in the realm of religion (designated as specific belief).

Tests were administered to a representative population of 215 students in twelve Lutheran elementary schools of the middle west.

*Conclusions:* 1. Several instruments were constructed which should find utility for further research in religious education.

2. A low positive correlation existed between the length of time which pupils now spend in the courses which were involved in this study and their fund of Bible knowledge as reflected in the tests.

3. Little relationship was found between the length of time pupils were enrolled in the schools which were part of this study and the pupils' responses to the tests to measure specific practice and specific belief.

4. Within the narrow limits of the investigation, a low correlation (.351) existed between Bible information and specific practice.

5. The correlation coefficient between Bible information scores and specific belief scores of .406 showed a slightly higher relationship than that between Bible information and specific practice scores.

6. It was not determined by this study whether the instruments developed to test specific practice and specific belief measure the same kind of reaction. If the instruments designed to test specific beliefs do not measure the same thing as the instrument which is intended to measure specific practice, then one may conclude that specific practice test scores may quite satisfactorily be predicted from specific belief scores.

MARTIN, STANLEY H. *A Twenty-Year Survey of the Functional Aspects of Methodist Theological Education.* Ph.D., Boston University, Boston, Mass., 1954.

*Major Instructor:* Donald M. Maynard.

*Problem:* To discover and to define the functions of the minister and to determine how well the seminaries of the Methodist Church have succeeded in training their graduates to perform such functions.

*Procedure:* A comprehensive questionnaire was prepared and circulated to all graduates of the ten seminaries of the Methodist Church who completed school between 1927 and 1947. The questionnaire was specifically designed to arrive at a job analysis of the minister's task, to define his functions, to evaluate the effectiveness of seminary studies, quality of seminary training, the breadth of seminary experiences, and to evaluate the quality of field work. The results of that questionnaire constitute the core of this study, with fifteen hundred graduates submitting replies.

*Findings and Conclusions:* The curricula of the Methodist schools of theology have not been conceived in functional terms. There seems to be no philosophy of education undergirding the curriculum of the seminaries, and the study revealed no major effort to develop one. Furthermore, courses are not generally constructed on the basis of personal or parish needs, reflect little integration, and involve a limited amount of practical experience on the part of the student. Teaching methods are limited and inadequate for the most part with too much emphasis being placed on the lecture method.

The results of this survey indicate that 29% of the respondents consider their major task to be pastoral work, 20% consider it preaching and evangelism, 20% teaching, 20% administration, and 11% the leading of worship. The analysis revealed that there are many important areas of the minister's work involving educational and social responsibilities in which he receives little or no satisfaction and produces few positive results. The greatest weakness of the seminaries was that the schools had not trained their grad-

uates to meet the personal and social needs of the community.

When the functions of the minister were evaluated on the basis of the sixteen tasks listed by Hartshone and Froyd in *Theological Education in the Northern Baptist Convention,* the respondents reaffirmed their feeling that the seminaries had failed mostly in equipping men to serve effectively in the areas involving outreach and commitment. The instructions received in leadership training, evangelistic techniques, counselling and guidance, and home building were judged to be inadequate.

The seminary has not assumed its proportionate share of responsibility for fostering the spiritual life of its students and has often failed to impart a unified philosophy of life to the students, or a comprehensive knowledge of the functions of the minister. Practical experience under supervision has not become in integral part of the curriculum, and the quality of instruction in the practical fields has often been inferior. These observations all indicate that a greater functional emphasis is needed in the ten Methodist seminaries if graduates are to meet the needs of individuals within the parish and if they are to make God real to this generation.

METZ, DONALD S. *The Development of Religious Education in the Church of the Nazarene.* D.R.E., Southwestern Baptist Theological Seminary, Fort Worth, Texas, 1955. 314 pages.

*Sponsoring Committee:* John M. Price, A. Donald Bell, Joseph Heacock.

*Problem:* To discuss the origin and development of the denomination; to show the relationship of evangelism to religious education; to discuss the objectives of religious education in their historic and developmental setting and compare these objectives with those of the church under consideration; to trace the emergence of a church school consciousness and the growth of general, district, and local organizational machinery; to follow the development of a church school curriculum; to discuss the place of leadership training in the total growth pattern; to point out the promotional agencies, techniques and methods used to publicize the church school program; to discuss other educational agencies of the church; to evaluate the educational church program in the light of current trends and scholarship.

*Procedure:* Important literature in the field of religious education was studied for background and perspective; numerous unpublished theses treating various aspects of religious education within the denomination were read; a thorough investigation was made of historical data and official publications at denominational headquarters; comparative data were gathered from other religious bodies; exhaustive study was made of current curricular materials of the denomination.

*Findings and Conclusions:* 1. Although the denomination has been intensely evangelistic, it has from the beginning revealed a vital interest in religious education.

2. The church has been able to harmonize evangelism and education.

3. The objectives of the educational program are clear-cut and definite.

4. The curriculum of religious education is Bible-based, but is focused on the needs and abilities of the pupils.

5. The church has been successful in formulating an adequate program of training and guidance for the laity.

6. Several areas of the educational program need further investigation and improvement. Adequate measures to evangelize the Sunday School are yet to be developed. A deficiency exists in actualizing the social objectives of religious education in the evangelistic approach. The programs of youth and adult education appear to be inadequate.

The outstanding conclusion is that the Church of the Nazarene has been successful in harmonizing evangelism and religious education, and while some weaknesses are evident in the educational structure, yet the church is alert to these areas and is gradually evolving a vital educational pattern.

MILLER, JAMES BLAIR. *Patterns of Disagreement Concerning Religion In Relation to Public Education in the United States.* Ed.D., Indiana University, Bloomington, Ind., 1955. 228 pages.

*Sponsoring Committee:* A. S. Clayton, S. E. Ballinger, Howard Batchelder, Robert Shaffer.

*Problem:* An analysis of the problem of religion in its relation to public education, with particular reference to its controversial aspect, in an attempt to clarify the problem in some of its most fundamental value dimensions. The study was made on the basis of the following hypotheses: (1) that it is possible to give a more intelligible structure to the problem by identifying some of the major points around which there is a contention of fundamental values, (2) that a structure can be given to these focal points which will aid in the clarification of some of the value contention, and (3) that such an analysis is a necessary component to the improved understanding of the nature of the problem.

*Procedure:* In order to test this hypothesis, a core of data was selected from the literature relative to the problem, limited to that produced in the second quarter of the 20th century, and to the publications and writings of major religious, educational, and legal bodies, together with the writings of representative educators and religious leaders. An analysis was made of the value judgments, presuppositions, assumptions, and convictions that were identified in this core of data. These value factors were classified for further clarification into five focal areas of contention; the core of American culture, the American concept of democracy, the American tradition of church and state, the nature of religious instruction, and the relation between religion and morality.

*Conclusions:* As a result of the analysis conducted in this study, the writer concluded that there is a real contention of fundamental values within the problem of religion in its relation to public education. Evidence from the core of data in the study indicated that each of the five areas of contention constitutes a real area of value contention. Alternative and competing value judgments and preferences, pre-suppositions, assumptions, and convictions were identified within each area. While the study did not claim that its

structure of the focal areas of contention is conclusive or final, it was concluded that this kind of structure represents an important way of clarification of the problem in some of its most fundamental, value dimensions. It is therefore an important consideration for adequate participation and discussion within the problem, and is productive in the sense of giving rise to new hypotheses for further inquiry.

MONTGOMERY, FRANK WILLIAM. *An Experimental Study of the Comparative Comprehensibility for High School Students of the King James and Revised Standard Versions of the Bible.* Ph.D., University of Pittsburgh, Pittsburgh, Pa., 1955. 146 pages.

*Sponsoring Committee:* Lawrence C. Little, Donald L. Cleland, John W. Harbaugh, Minnie L. Lynn, William F. Pinkerton.

*Problem:* To determine which of two versions of the Bible, the King James Version or the Revised Standard Version, is the more comprehensible for high school students.

*Procedure:* The research was experimental in type and utilized the equivalent-groups method.

Two multiple choice tests were constructed with the same premises and five alternative answers but with one test using the reading passages from the KJV and the other using reading passages from the RSV. The tests consisted of 36 items, covering 29 passages in the Bible; four items involved differences in syntax, and 32 items involved differences in words or phrases translated variously from the Hebrew or Greek in more than 1400 instances in which they occur in the Scriptures.

Attempt to secure test validity was through careful selection of items, by appeal to the opinion of 23 scholars in the biblical and educational fields, and statistically by correlation with the Iowa Silent Reading Test given in a pre-test program.

In the testing program, the instrument was administered to 1,358 students in senior high schools, grades 9-12, in 12 high schools in six states.

*Findings:* Upon the basis of the tests used in this research, the RSV was more easily

comprehended. This was indicated by the following principal findings:

1. The mean score obtained on the KJV tests was 17.58 with a standard deviation of 5.728; on the RSV, the mean score was 22.50, with a standard deviation of 14.53 and so the difference between the means is significant at the .01 level.

2. A greater number of those taking the RSV test were able to complete the test, the passages requiring apparently shorter periods of concentration and less frequent rereading to obtain the meaning.

3. In the item-by-item analysis, the KJV test was more easily comprehended by a larger percentage of students in only two out of 36 items, while the RSV test was the basis of the larger percentage of correct choices in 34 out of 36 items.

*Conclusions:* 1. The RSV is undoubtedly an improvement for the age group tested.

2. The findings suggest that many portions of the Scriptures are not generally understood by high school students in either version.

3. The task of Biblical translation so that "those who read it . . . may discern and understand God's word to men" is not completed.

NULMAN, LOUIS. *The Reactions of Parents to a Jewish All-Day School.* Ph.D., University of Pittsburgh, Pittsburgh, Pa., 1955. 149 pages.

*Sponsoring Committee:* Lawrence C. Little, P. W. Hutson, Asher Isaacs, C. M. Lindvall, Jack Matthews.

*Problem and Limits:* (1) To discover basic factors which influence parents to enroll their children in the Hillel Academy of Pittsburgh, a Jewish all-day school; and (2) to trace changes in the attitudes and behavior of these parents which were effected by the participation of their children in the program of the school.

*Procedure:* By using a pretested interview schedule, the investigator interviewed 192 of the 201 parents (comprising 104 families) whose children attended Hillel Academy during the academic year of 1954-55.

*Findings and Conclusions:* There was a wide range in the economic statuts of the families. Most of them lived in areas of heavy Jewish population. Over half of the parents were native-born and practically all of the foreign-born were of Eastern European origin. Very few of the parents had ever attended an all-day school. Fifty-seven families were affiliated with Orthodox congregations, one with a Conservative congregation and 46 were unaffiliated. Of the parents who have formal connections with organized groups, only a very few belonged to non-Jewish organizations, the majority being affiliated with B'nai B'rith, Hadassah, Hapoel, Hamizrachi, Mizrachi, and the Zionist Organization of America. In the 72 homes where English was the predominant language, Yiddish was spoken in only a few homes and on rare occasions. Many parents did not have a complete understanding of the philosophy and program of the school. They were also confused as to their own positions regarding Jewish belief and practice.

There were at least five distinguishable types of parents included in the study:

1. Parents who are observant and deeply interested in things Jewish enroll their children in the school because they are certain that its program is in basic agreement with their own way of life.

2. Parents who know little or nothing about Judaism, but feel a personal "lack" or "yearning," have taken the school seriously and have encouraged their children to accept its teachings. In turn, they themselves have become more closely tied to Jewish observance.

3. Parents who are primarily interested in the cultural aspect of Judaism are pleased with intensive Jewish education but have not fully accepted Hillel Academy's emphasis on the teaching of ritual observance.

4. Parents from Eastern Europe who have had ample opportunity to see and learn Jewish life in its richest form, have drifted away from the Jewish life they once knew. These find that through their children who attend the school they are reminded of their early experiences. They are pleased that their chil-

dren halt their declining interest and observance of Judaism.

5. Parents who do not usually exhibit strong Jewish identification and activity, yet have chosen to send their children to the school for the same reasons as parents in the other groups, seem to be completely unaffected by the school. Although they do not object to the school's teachings, they endeavor to transmit to their children the idea that the home and school operate in two unrelated spheres.

SAYES, JAMES OTTIS. *The Vocational Religious Education Leader in the Church of the Nazarene.* D.R.E., Southwestern Baptist Theological Seminary, Fort Worth, Texas, 1955. 256 pages.

*Sponsoring Committee:* A Donald Bell, Joe D. Heacock, Phillip Harris, W. L. Howse.

*Problem:* The revival of the teaching function of the church has brought about either a change in the pastor or has given birth to a new leader — the vocational religious educational leader. Critical problems appear when a sect-type group, such as the Church of the Nazarene, begins to accept some of the implications of the educational ideal and when it begins to accommodate and assimilate such leaders into its local church life without some accompanying explanations. Therefore, the author defines the problem: (1) why such a leader has risen in the Church of the Nazarene; (2) how such a leader can be related to the life and work of this church without endangering its reason for existence.

The problem is important because the Church of the Nazarene is endeavoring to balance the "sect" and the "church" ideas and is still emphasizing the crisis experiences of salvation, as well as the growing experiences through education. Thus, the acceptance of educational leaders poses some philosophical problems as well as some administrative problems.

*Procedure:* The author answers the question, why the vocational religious education leader has appeared in the Church of the Nazarene, by showing: (1) the trends toward an educational ideal in the expanding organizational life of the church, in the developing curriculum, and in the steps toward correlation; (2) the search for educational leadership; (3) the present attempts in vocational religious education leadership in ten large churches; (4) the demands for vocational leadership.

How such a leader can be related to the Church of the Nazarene is answered by showing: the duties of a vocational leader, his relationships, his training, his immediate problems upon entering the field, his place in the Church of the Nazarene.

Historical documents, church periodicals and writings, annual reports and personal letters from vocational leaders in the field, adaptations from writings of other denominations on the subject serve as the sources of data.

*Conclusions:* 1. The Church of the Nazarene is taking over Christian education as a method to supplement her revivalism, and there are some indications that Christian education is "taking over" the church. Only competent vocational religious education leadership on the local church level is the key to a successful fusion of revivalism and education in the Church of the Nazarene.

2. There is a place in the Church of the Nazarene for a vocational religious education leader who is thoroughly trained, intensely evangelistic, willing to assume a second place leadership under the pastor. This place is scripturally based, reasonably sound and true to the purpose of the church.

3. The Church of the Nazarene stands at the crossroads. What it does in the field of religious education will determine its future. A well-trained, evangelistic, vocational leader on the local level may well be the key to a brighter day for the Church of the Nazarene.

SCHMIDT, RUSSELL C. *The Organization and Administration of a Program of Religious Education for the Orthopedically Handicapped.* D.R.E., Central Baptist Theological Seminary, Kansas City, Kans., 1955. 136 pages.

*Sponsoring Committee:* Eric G. Haden, Bruce K. Blunt, George S. Hixson, Robert V. Unmack.

*Problem:* What can a church do to assist in the organization and administration of a program of religious education for the orthopedically handicapped? The main objective is the specific definition and description of the functions and responsibilities of the church toward the group under study.

*Procedure:* The first step of finding the facts was accomplished by observation, perusal of pertinent material and questionnaires sent to institutions for the orthopedically handicapped. A brief history of educating the orthopedically handicapped was included. Since this effort attempted to deal with one of the problems of human culture, it did not escape intrusion into the philosophical type of research. The study employed descriptive research, and some inescapable research in curriculum-making.

*Conclusions:* 1. The extent to which churches have been negligent of their responsibility toward the physical deviate is exhibited by the lack of appropriate entrances to their buildings, as well as the lack of other needed facilities.

2. Every church that would render a ministry to the orthopedically handicapped should provide special facilities and instruction, and genuine Christian comradeship in the work and fellowship of the church.

3. Handicapped individuals have the same basic emotional needs as others. They desire to be accepted into a group as they are and for what they are. They crave a sense of security. They want to express themselves. Their desire for recognition and to have fun is not diminished by their handicaps.

4. The acceptance of the handicapped in church life will take time and patient teaching; but unless the leadership of churches accepts its responsibility in this connection, the mission of Christ will not be rightly interpreted among men.

SCHWARTZ, THEODORE W. *Some Implications of Group Dynamics Research for the Minister as Administrator.* Th.D., Iliff School of Theology, Denver, Colo., 1954. 238 pages.

*Sponsoring Committee:* Howard M. Ham, Walter G. Williams, William H. Bernhart.

*Problem:* How is the minister to administer the local Methodist Church so that problem-creating people and problem-creating groups will be assisted in changing their behavior so that the administrative process is facilitated rather than disrupted?

Analyzing the problem involved the following questions: What are the factors involved in disruptive behavior? How do individuals change their patterns of behavior? How are attitudes changed and what is their function in changing behavior? What opportunities lie in local church administration for changing attitudes and behavior? What is the administrative function of the minister in utilizing church groups to solve this human relations problem?

*Procedure:* From phenomenological psychology, the factors involved in disruptive behavior were determined. Research findings in group dynamics were then applied to the various aspects of the problem, and techniques developed in the field were proposed for the utilization of administrative opportunties for changing attitudes.

*Findings and Conclusions:* 1. The behavior of an individual in groups may be changed by means of group experiences which offer opportunities for him to change his structure of attitudes and thereby his phenomenal self.

2. Opportunities for changing attitudes increase as the group matures.

3. Administration of groups may be designed to assist them to mature, i.e., to increase the number and quality of factors conducive to changing an individual's structure of attitudes.

4. The minister may facilitate group maturation (a) by helping groups become aware of group growth processes as well as their avowed task; (b) by being democratic and permissive in helping groups accept responsbility for the controlling of the direction of administration; and (c) by training groups to set their own limits of freedom and responsibility, to decide on immediate and long range goals and to make plans for

achieving them, to distribute the functions of leadership and learn to use them, and to learn the process of group thinking, working for a group consensus rather than majority rule.

If the administrative problems in the local church are to be solved, the promotion of a program will not be the primary means of changing people. Instead of being a promoter, the minister becomes, rather, a permissive and democratic administrator retained by his church's groups to help them mature, i.e., to grow more effective in carrying on the church's functions and increasing the factors favorable to changing the attitudes of individual members.

SIMMS, P. MARION. *Noah Webster's Revision of the New Testament: A Revision of the King James Version for Educational Purposes.* Ph.D., Yale University, New Haven, Conn., 1954. 396 pages.

*Sponsoring Committee:* Paul H. Vieth, Hugh Hartshorne, Randolph C. Miller, Seymour A. Smith and Luther H. Weigle, special consultant.

*Problem:* By the time of Noah Webster (1758-1843), sufficient changes had occurred in the English language that he undertook a revision of the King James Version for the purpose "of revising the language . . . , and of presenting to the public an edition with such amendments, as will better express the true sense of the original languages, and remove objections to particular parts of phraseology." The present study is confined to the New Testament with particular attention to the Gospels. It catalogs and examines the revision Webster made in the text of the King James Version; assigns reasons for such changes where possible; and determines the extent to which these changes have been sustained or reflected in the major succeeding versions.

*Procedure: All* word changes in the four Gospels and those word changes Webster lists in his "introduction" which occur in the other books of the New Testament but *not* in the Gospels were catalogued, examined, and where possible explained. Each of Webster's revisions was then compared with the readings in each of the three major subsequent translations (the English Revised Version, 1881-85; the American Standard Version, 1901; and the Revised Standard Version, 1946-52) to determine the extent to which Webster's changes have been sustained or rejected.

*Findings and Conclusions:* On the basis of the textual comparison of 5,220 instances in which WV amends KJV, and the extent to which these changes are followed or rejected by ERV, ASV and RSV, it is found that:

1. WV changes are followed identically in 16% of the instances by ERV, in 22% by ASV, but in 59% of them by RSV. WV changes are additionally followed in principle in only 3% of the instances by ERV and ASV, and in only 4% by RSV.

2. On the other hand, KJV reading is retained in 67% of the instances by ERV, in 60% by ASV, but in only 8% of them by RSV. Changes other than WV are made in 14% of the instances by ERV, in 15% by ASV, and in 29% by RSV.

3. ERV rejects WV changes in 81%, but follows them in 19% of the instances; ASV rejects WV changes in 75%, but follows them in 25% of the instances; but RSV follows WV changes in 63%, and rejects them in 37% of the instances.

4. On the basis of the proportion of WV changes of KJV, both identically and in principle, followed and rejected, ERV and ASV remain more in the character of KJV, but RSV is more in the character of WV.

On the basis of the comparative study of 44 additional words not changed by WV, but now changed by RSV, it is found that:

5. ERV retains these words in 61%, but makes substitution in 39% of the instances; and ASV retains them in 59%, but makes substitution in 41% of the instances.

On the basis of additional research, it is concluded that: the major contribution of WV is its use of language tailored to its particular day, and cast into forms readily understood; its greatest limitation lies in the fact that it is based almost wholly upon the revision of the English text rather than the original language; in the matter of English

usage, WV may be said to be precursor of RSV; in the point of view and purpose, it is strikingly similar to RSV.

SNYDER, ALTON G. *The Response of Lay Church Leaders to Democratic Group-Centered Leadership in Two Series of Workship Meetings.* D.R.E., Eastern Baptist Theological Seminary, Philadelphia, Pa., 1955. 167 pages.

*Sponsoring Committee:* C. Adrian Heaton, Ada Beth Heaton, Carl H. Morgan.

*Problem:* To define the response of lay leaders of a local church to a pastor's democratic group-centered leadership role.

Will the principles of democratic group-centered leadership as defined by present studies in group dynamics elicit the same response within a Christian orientation where there is a traditional respect for pastor-centered leadership? Will the group be willing to attempt to formulate its own goals and procedures if the pastor becomes a resource leader rather than the dominating leader of the group? Will church leaders desire this method of group approach for future application?

*Procedure:* Application of group work principles was made through two series of workship meetings. Earl C. Kelley's *The Workshop Way of Learning* was accepted as a guide. The first series of workshop meetings was planned for all teachers in the Christian Education program on the theme, "Human Development." The second was planned for all church officers on a theme of particular importance to this local church, "Our Changing Neighborhood and What We Should Do About It." Eight meetings were held.

Three areas were defined as the conceptual framework: (1) a concept of communication, (2) a theory of personality, and (3) a concept of democratic group-centered leadership. The general data consisted of notes, observations, stenographic records and questionnaires.

The following techniques were used in analyzing the data: (1) defending channels of communication, (2) identifying personal reference statements to the pastor or about

the pastor, (3) evaluating individual responses to the workshop methods and indications of change of attitude as expressed in questionnaires, (4) studying and defining group member roles, (5) measuring group determination of goals, and (6) analyzing the interaction process between a group member and the group leader by applying a flow-chart of interaction experience.

*Findings and Conclusions:* 1. The local church situation is a frame of reference within which principles derived from studies in group dynamics may be applied and given a Christian orientation. Techniques of analysis are applicable.

2. If the pastor seeks to function as a democratic group-centered leader, the group members will tend to respond by showing acceptance of the pastor as a member of the group, by seeking to determine their own goals and working toward these, and by evaluating their own ideas and attitudes according to those of the group.

An outstanding conclusion was the strong influence of traditional concepts of leadership within the framework of the church for both the pastor and the church members. Each workshop revealed a progressive acceptance of group-centered leadership indicating a need for continued development of this role of leadership.

STEIGER, FRANK ROBERT. *Developing a Policy and Plan of Program Administration for Camp James M. Speers.* Ed.D, Columbia University, New York, N. Y., 1955.

*Sponsoring Committee:* E. G. Osborne, Mary A. Tully, F. W. Herriott.

*Problem:* To develop in process a written statement of program philosophy and policy and a plan of program administration and operation for Camp James M. Speers. This Y.M.C.A. camp had been operating since its founding on an oral statement of philosophy and policy. Changing leadership personnel and the passage of time had lessened the effectiveness of that oral statement. A conflict over program philosophy and administration could be resolved only by a thoroughgoing study of the camp, its purposes, and its con-

stituency and their needs, and by devising a written policy instrument to clarify the resultant recommendations in the area of program philosophy and administrative procedure.

*Procedure:* A study of the camp purpose and constituency was conducted during March, 1954 to March, 1955, under the guidance of the Camp Director. Involved in conducting the study and developing the suggested statement of program philosophy and policy were representatives of the Camp Speers Committee, representative personnel of using Associations, members of the Central Atlantic Area staff, and members of the 1954 summer camp staff.

*Findings:* The report contains a section devoted to a consideration of the convictions basic to the study. Learnings held to be desirable in the camp situation are described in terms of four categories of relationship: relationship to self, to others, to one's environment, and to God. The factors that influence the quality of learning, seen as furnishing a perspective for this study, are also described. A narrative account is given of many of the experiences encountered in the actual operation of the camp in the summer of 1954.

One chapter of the report describes the insights into the group process which the experience afforded. Requisite personality factors necessary to a successful group process are described in terms of self-acceptance, identification with others, and a concern for persons as ends, not as a means. Futher principles in the group process are identified in relation to the role of the leader and in relation to techniques of work with a group.

TAYLOR, MARVIN J. *Changing Conceptions of the Role of the Bible in the Curriculum of American Protestant Religious Education, 1903 to 1953, as Reflected in Certain Selected Periodical Literature.* Ph.D., University of Pittsburgh, Pittsburgh, Pa., 1954. 293 pages.

*Sponsoring Committee:* Lawrence C. Little, Raymond F. Brittain, Frederick P. Mayer, John A. Nietz, William F. Pinkerton.

*Problem and Limits:* The identification and delineation of the changing conceptions of the role of the Bible in American Protestant religious education, 1903 to 1953, as revealed by an analysis of the publications of the Religious Education Association, the former International Council of Religious Education, now the Division of Christian Education of the National Council of Churches of Christ in the U.S.A., the National Association of Biblical Instructors, the National Protestant Council on Higher Education (formerly the Council of Church Boards of Education) and a selected bibliography of additional periodical literature.

The problem was limited to a study of the role of the Bible in local-church curriculum and the curriculum of the church-related colleges and universities.

*Procedure:* The author collected all available data on the problem by studying the publications of the above organizations. The data were then organized into trends or changes revealed in the chronological survey.

*Findings and Conclusions:* 1. The analysis of the changing conceptions of the Bible's role in local-church curriculum revealed the following overlapping, though distinct trends: a Bible-centered conception from 1903 to 1922, including the traditional conception, the development of the historical approach to Bible study, the graded lessons and use of extra-biblical materials; the pupil- and experience-centered conceptions from 1922 to 1940; the influence of Neo-Orthodoxy from 1930 to 1952, and the renascence of interest in Bible study from 1940 to 1953.

2. The analysis of the changing conceptions of the Bible's role in church-college curriculum revealed the following emphases: a historical-literary conception from 1903 to 1920; a period of conflicting conceptions from 1920 to 1940; and a return to a religious emphasis from 1940 to 1953.

THOMPSON, GEORGE HENRY. *A Handbook for Leadership Development in the Church.* Ed.D., Columbia University, New York, N. Y., 1955.

*Sponsoring Committee:* Kenneth F. Herrold, Ralph B. Spence, Frank W. Herriott.

*Problem:* To develop a Handbook providing guidance for the local parish clergy in their efforts to develop competence among the lay leaders.

*Content:* Part I of the Handbook deals with the process of leadership development. Chapter 1 points out that leadership training involves both process and content, experience and intellectual effort. It suggests how this Handbook may be used in leadership development. Chapter 2 distinguishes between the traditional concept of leadership and the emerging concept of leadership. In the third Chapter attention is given to the important matter of the recruitment and selection of leaders. In Chapter 4 a number of different opportunities for leadership development are considered. Different kinds of training programs are outlined with the suggestion made that any one or any combination of these may be used. Chapter 5 deals with the mechanics of a leadership training course.

Part II of the Handbook deals with the content which will be taught to the leaders-in-training. Chapter 6 deals with the need for leaders to develop competence by growing in the Christian faith. In Chapter 7 the two philosophies of general education, Essentialism and Progressivism, are considered and their relationship to Christian education noted. Chapter 8 is devoted to a brief outline of the physical, intellectual, emotional, social, and religious development of different age groups. In Chapter 9 some of the factors which influence learning are considered, and some of the theories of learning are discussed. Finally, in Chapter 10 a number of methods are explained, and the leaders-in-training urged to use methods as means of achieving purpose.

WARNER, CULVER G. *A Sociological Analysis of Leadership in the Lodgepole, Nebraska Community.* Ph.D., Iliff School of Theology, Denver, Col., 1955. 198 pages.

*Sponsoring Committee:* Herbert E. Stotts and Howard M. Ham.

*Problem and Limits:* To discover the nature of leadership in a rural community and its implications for the church (as one of the institutional arrangements of the community).

This study deals with Lodgepole, a rural community of 172 square miles, situated mainly in the southeastern corner of Cheyenne County, Nebraska; it was made between August, 1953 and January, 1955 and includes 260 families comprising 872 persons; it focuses upon the adult leadership (over 18 years) as it appeared in the formal secular and religious organizations (churches) of the community; it compares 93 secular and 72 church leaders with one another and with the members of the community as a whole on the factors of: age, sex, occupation, property ownership, relationship to the church, education and length of residence.

*Procedure:* Community survey, a participant-observer method, the personal interview and a self-rating device developed for rating fifteen key leaders. Documentary sources included the studies of three Nebraska rural communities made by the University of Nebraska, and U.S. Census reports.

*Findings and Conclusions:* Leadership is function of the community by means of which the people corporately express themselves through persons selected for that purpose. Sometimes the selection is different from what the church would have desired. But leadership is never irrelevant to the church.

Rural leadership is an observable phenomenon, arising out of the social milieu of which it is a part. This leadership accepts and fulfills roles in the church and in the community which are complementary and mutually dependent.

WILSON, RUTH B. *The Readability and Human Interest Rating of the United Lutheran Weekday Church School Series.* Ed.D., University of Pittsburgh, Pittsburgh, Pa., 1955. 93 pages.

*Sponsoring Committee:* Lawrence Little, Donald Cleland, Percival Hutson, William Pinkerton, Gerald Yoakam.

*Problem and Limits:* (1) To determine the grade placement of the *Weekday Church School Series,* a set of text books published

by the United Lutheran Publication House for use in the church's weekday church school program; (2) to determine the human interest rating of each book; (3) to make a study of the vocabulary to establish the number of words used in a religious sense; and (4) to compare the number of words having religious connotation with the number of words having no religious connotation to ascertain the effect of the religious words upon the grade placement of the books.

*Procedure:* The Yoakam and Flesch formulas were applied to each of the textbooks from third grade through twelfth, and the grade placement according to each formula was recorded. The Flesch formula for determining human interest rating was applied to each textbook from grades three through twelve. Each book was then rated on a scale ranging from "dull" to "extremely interesting" or "dramatic." All words that were recorded for use in the application of the Yoakam formula were listed, the sentence in which the word was used was recorded, and the meaning of the word, as defined by an unabridged dictionary, was written down. If the word had a religious connotation according to its context, its Thorndike index number was noted. These numbers were then totaled separately for each book, and the total number was then substracted from the index number that had previously been found for each book as a whole. This gave each book an index number based upon secular words alone. By determining the grade placement of the books according to the secular words and comparing it to that of the books according to both secular and religious words together, it was possible to determine whether or not the addition of the religious words raised or lowered the grade placement.

*Findings and Conclusions:* 1. Of the ten books tested, eight were either above or below the publisher's grade placement, according to the results found by applying both formulas.

2. The vocabulary analysis showed that the religious words in each text affected the grade placement of the book by raising the grade level.

3. According to the results from application of the human interest formula, the ten books were found to be interesting.

4. The Yoakam formula was found easier to apply and less time consuming than the Flesch formula.

## ADDITIONAL DISSERTATIONS

*Eighteen additional abstracts of doctoral dissertations for 1954-1955 were received. The "headings" of these are listed below:*

AKHDARY, FAHEEM BOTROUS MIKHAIL ATTIA. *A History of the Educational Emphases of the Major Religions of Egypt.* Ph.D., Boston University, Boston, Mass., 1955.

CANTRELL, ROY H. *The History of Bethany Nazarene College.* D.R.E., Southwestern Baptist Theological Seminary, 1955. 313 pages.

CHAN, MARGERY. *A Study of Albert Schweitzer's Theory of Religious Experience.* Ph.D., New York University, New York, N. Y., 1955.

CHOU, IVY SU-TENG. *Planning A Leadership Training Program for the Theological School in Sarawak, Borneo.* Ed.D., Columbia University, New York, N. Y., 1955.

DE SOUZA, HERBERT A. *Educational Issues of India.* Ph.D., Fordham University, New York, N. Y., 1954. 183 pages.

HADLEY, WENDELL E. *Higher Education Under Control of the Society of Friends, with Special Emphasis on Quaker Colleges of the North Central Association.* Ph.D., University of Minnesota, Minneapolis, Minn., 1955. 320 pages.

LARSON, CLIFFORD E. *An Analysis of the General Conceptions Underlying Bible Institute Courses on How to Teach the Bible.* Ph.D., University of Southern California, Los Angeles, Calif., 1955. 351 pages.

LUTZ, JESSIE GREGORY. *Role of the Christian Colleges in Modern China Be-*

*fore 1928.* Ph.D., Cornell University, Ithaca, N. Y., 1955. 375 pages.

MOSES, JESSE D. *The Intercultural Knowledge and Attitudes of Episcopal Seminary Students and The Implications for Episcopal Seminary Education.* Th.D., School of Religion, University of Southern California, Los Angeles, Calif., 1955. 212 pages.

NAUGLE, HAZEL EDNA. *Materials For A Christian Education Program For Pre-Literates in India.* Ed.D., New York University, New York, N. Y., 1954, 234 pages.

NELSON, CARL ELLIS. *A Diagnostic Survey of Certain Attitudes and Values Related to the Development of Day Schools in the Presbyterian Church, U.S.* Ph.D., Columbia University, New York, N. Y., 1955. 251 pages.

POEHLER, WILLY AUGUST. *An Appraisal of Two Types of Pre-ministerial Training Programs of The Lutheran Church — Missouri Synod.* Ph.D., University of Minnesota, Minneapolis, Minn., 1954. 235 pages.

ROTZ, H. WELTON. *A Study of the Recruitment, Training, Support, and Per-formance of Church Leaders in Three Protestant Denominations in the Philippine Federation of Christian Churches.* Ph.D., Cornell University, Ithaca, N. Y., 1955. 442 pages.

SCHOENHALS, LAWRENCE RUSSELL. *Higher Education in the Free Methodist Church in the United States, 1860-1954.* Ph.D., University of Washington, Seattle, Wash., 1955. 501 pages.

SIMPSON, FRANCES F. *The Development of the National Association of Christian Schools.* D.R.E., Southwestern Baptist Theological Seminary, Fort Worth, Texas, 1955. 268 pages.

SOCHEN, MORDECAI. *The Teaching of Foreign Languages in the Period 1940-1954.* D.R.E., The Jewish Theological Seminary of America, New York, N. Y., 1955. 232 pages.

STOB, GEORGE. *The Christian Reformed Church and Her Schools.* Th.D., Princeton Theological Seminary, Princeton, N. J., 1955. 468 pages.

THARAYIL, JOHN. *A Program of Christian Education for India.* D.R.E., Hartford School of Religious Education, Hartford, Conn., 1955.

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Why many church clubs fail is pointed out in "Mr. and Mrs. Club," appearing in March *Woman's Day.*

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"For God and Country" tells what the American Legion is doing to promote religious faith; in *American Legion Magazine,* for February.

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Church musicians will be interested in "Which Are the Greatest Hymns?" in *New York Times Magazine* for February 5. In this connection see also "Why hasn't the 20th Century produced a Single Great Hymn?" by Daniel W. Wheeler in *Everywoman's Magazine,* December '55.

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The story of the Unity movement is told by Phil Dessauer in *Coronet* for March.

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*Life,* Dec. 12, '55, features "The Dawn of Religion" in its Epic of Man series. Same issue also pictures Glenview Community Church, near Chicago, which has *four* ministers of equal rank — one each for children, youth, adults, and administration.

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# A Survey of the Confraternity of Christian Doctrine In the Catholic Colleges of the United States[1]

## SISTER M. IRENE-THERESE CHARBONNEAU, p. m.

*Rivier College, Nashua, New Hampshire*

IT HAS BECOME a commonplace to say that disaster, corruption, and decay await the United States if the schools do not provide the citizens of tomorrow with religious formation, for the fate of America is in their hands. The Church must make every effort to put Americans back into step with Christ, with His Apostles, and with the Founding Fathers.

The Confraternity of Christian Doctrine is just one such organization capable of carrying out this God-given mission; its goal being "Every Catholic child in a Catholic school." While striving to attain this end, it endeavors to instruct those deprived of the privilege of religious training in schools. *They,* also, have a baptismal right to a religious education.

Statistics furnished by the "Mid-Century Survey of the Confraternity of Christian Doctrine in the United States of America" show that out of the three million Catholic children in the public grade schools, there are 1,446,000 who do not receive a religious training, and that more than one half of the Catholic boys and girls of high school age are not in Catholic high schools.

Catholic college students of America, as the leaders of tomorrow, the architects of the future, the guardians of the faith have a leading role to play in the restoration of all things in Christ. They, more than any other group, are ready to be sent into the harvest field. The task of these students is great — to act as auxiliaries to priests and religious in the upbuilding of the kingdom of God; to face a world dominated by secularism and naturalism, a world in undisguised revolt against Christ's truth; to train future combatants capable of defending their God-given rights.

The purpose of this survey, conducted in

'53-'54, was to make known to the world that a large number of college students have understood the sacredness of their mission by enrolling in the Confraternity of Christian Doctrine. An attempt was made to delineate as precisely as possible the various CCD activities carried on by these students in the hope of saving America from the bondage of irreligion. The following data were gathered from replies to questionnaires mailed in by eighty-five colleges interested in CCD work.

It was found that no less than 3,547 young men and women had enlisted in the college Confraternity either as active or as associate members. Active members were those actually participating in the different phases of this organization. The survey lists 1,222 teachers, 320 helpers, 53 fishers, 162 discussion club leaders, and 39 apostles of good will. An analysis of the data obtained shows that the greater percentage of students is found in the teaching division. These 1,222 catechists visit more than 250 religion centers where they carry the beneficent light of Christian Doctrine to 14,144 public school children who would otherwise be deprived of the Word of God. Prayers and financial contributions of the 1,325 associate members help to lighten the burden of those who are struggling in the Lord's vineyard. Were the college students who are enrolled in the apostolate of the hierarchy to be withdrawn from the teaching centers, it would be difficult to cope with the situation. A sufficient number of priests, sisters, and brothers could not be found to guard these religious strongholds against the enemy of darkness.

The question next arises: "What is the doctrinal background required of college catechists?" The prospective teacher must be made to realize that the Catholic child in the public school will come to her with his soul in his hands, as it were, and say: "See if

you can prepare me for this life and the next; you may be the only one I shall ever contact in this way." Confraternity teachers must be ready to meet the challenge by adequate training and proper background.

The chief qualification that the Church demands for successful teaching in the Confraternity is holiness of life. She requires it not only of her priests and religious, but also of the Catholic students who undertake to feed the bread of truth to starving souls. What the teacher is and not what she inculcates is the important thing.

It is not enough to sit back, however, and wait for others to copy the faith manifested by the holiness of the catechist. The Mandate of Christ was to go forth and teach all men. Therefore, instruction is indispensable. "Faith ... depends on hearing and hearing on the word of Christ" (Rom. 10:17).

The minimum background which the student catechist should have in order to teach effectively may be reduced to two heads:

1. A general understanding of the truths of his faith.
2. The capability of applying the lessons taught to the needs of the pupils.

He who supposes that the teacher of religion must be a theologian or an apologist errs in his interpretation of the first requisite. What is implied is that the teacher must know more than the youngsters he or she is instructing. Proper preparation is, without doubt, an essential factor for successful teaching. In the words of Our Holy Father: "This must be positively insisted upon: that the teacher himself improve his knowledge by study; even the master must study unceasingly."

The second basic requisite for teachers of Confraternity classes is a knowledge of psychology, that is, an understanding of the personality of each youngster plus a realization of the changes which take place during the period of growth and development.

Since the time assigned to the indoctrination of the Catholic child in the public school is so limited, the Confraternity teacher must necessarily become acquainted with the art of teaching if he is to fill every one of those minutes with sound practical knowledge. Let

him go to the Teacher of Teachers to learn His way of presenting the truths of our faith. In the teaching ministry of Our Lord can be found a solution to all the problems which may arise in the Christian Doctrine classes of modern days. The love, enthusiasm, kindness, patience, and unselfishness which marked His teaching are all traits that enhance any teacher's personality. These same characteristics should be discernible in the student who speaks and teaches in the Master's name.

The successful catechist must be impregnated with supernatural love for the Catholic child in the public school: " ... the clean, unselfish love," writes Thomas Merton, "that does not live on what it gets but on what it gives; a love that increases by pouring itself out for others, that grows by self-sacrifice and becomes mighty by throwing itself away."

To love those committed to one's care, to be aglow with spiritual enthusiasm when both minds — the teacher's and the pupil's — are traveling on the self-same road to perfection, lightens the burden of the catechist. But hardships and disappointment will at times confront even the holiest of teachers. In fact, the survey reveals that in the teaching of religion to public school children the catechists find their course strewn with innumerable obstacles. Among the most obvious difficulties encountered are the following: (1) Problems in discipline — due to varying age levels, crowded classrooms, inappropriateness of centers, and lack of visual materials; (2) irregular attendance — due to indifference or lack of cooperation on the part of the parents; (3) transportation problem; (4) conflict of hours, etc. These and similar problems have dire consequences, namely, (1) finding fault with the efforts of the Catholic college catechists; (2) resignation of a too large number of student teachers; and (3) refusal on the part of many pastors to allow undergraduates to teach in their respective parishes. But the true disciple of Christ does not allow the shadow of failure to paralyze his attempts in leading souls to their Eternal Father. He knows that a small candle kindled by the loving solicitude of a loyal heart may

become a beacon light to lead humanity aright.

A discussion of the doctrinal background required of college catechists necessarily implies the treatment of another topic: the Catholic college training of lay catechists.

While the acqusition of knowledge and the practice of virtue constitute the first essentials in the teacher's formation, there is another which must not be overlooked. It is concerned with class procedure and methods of teaching.

Replies to item three of the data sheet indicate that there are thirty-one colleges offering a course in methods, and that four of these colleges grant credits for the course. Courses in methods are given either by (1) the moderator of the CCD; (2) sisters trained in catechetical work; (3) professors of religion; or (4) members of the faculty, particularly those of the education department because their task is to prepare candidates for teaching.

When no special course is offered to lay students, training is received in the following way:

1. Conferences with moderator and other members of the faculty
2. Observation
3. Informal meetings and discussions
4. Monthly lectures
5. Application of the general educational program
6. Speakers in the CCD field
7. Instruction from parish priests and nuns
8. Study of mimeographed material

Classroom techniques followed by students of different colleges in the teaching of catechism vary. Among the methods usually adopted are: the Adaptive Way, the lesson plan unit, lectures, discussions, projects, question and answers, visual aids and in some cases, the Brooklyn method. Eighteen colleges present certificates to their catechists upon the completion of the prescribed training. These are awarded by the Archdiocesan, diocesan, or local office.

If a bachelor's degree ushers the graduate into the social, intellectual, cultural, scientific, and political life of a nation, a catechist's certificate is his permit to continue the work of Christ and earn the reward He promised. "They that are learned shall shine as the brightness of the firmament; and they that instruct many to justice, as stars for all eternity" (Dan. 21:3).

Members of the hierachy are unanimous in confirming that the rejection of religious motives from American educational systems may shrivel the very roots of our American way of life. Hence, a Confraternity of Christian Doctrine on college level seems inevitable in our modern world. The Church needs a whole corps of well-prepared practitioners to aid the thousands stunted in their growth. The Holy Father, in his address to the XXIst World Congress of *Pax Romana* held in Amsterdam in 1950, invested the college group with a definite vocation — the peaceful combat for the defense and spreading of truth.

"Liberty in America will be saved by the same principle, the same simple faith through which and by which American liberty was begun." Catholic college students of America can teach and are teaching religion. Were they to remain passive while others are endeavoring to lead America astray, they would be endangering the peace and security of a great nation.

# Selected Dynamic Factors in the Learning Process

## Jesse H. Ziegler

*Professor of Psychology and Mental Hygiene, Bethany Biblical Seminary, Chicago, Illinois*

JUST ABOUT THE time that we think we understand the learning process pretty well, an unexpected something happens that makes us re-examine what we know. We may be somewhat like the farmer who was trying to teach a new parrot to talk. He would stand in front of the bird and say, "Say 'Uncle.'" The bird persisted in maintaining silence. Finally, he became exasperated and began hitting the parrot on the head with a stick when it would not talk. Still the bird remained silent. In utter disgust, he picked the parrot up and threw it out in the chicken yard. He had scarcely gotten in the house before he heard a great commotion among the chickens. When he went out, there was the parrot standing on one leg in front of a chicken hitting it on the head with a little stick and saying in raucous voice, "Say 'Uncle.' Say 'Uncle.'"[1]

This article is based on several assumptions regarding its religious education readers. First, we shall assume that each one of us has had some exposure to a course in educational psychology in which we were introduced to Thorndyke, or Hull, or Pavlo, or Guthrie, or Wheeler, or Tolman. Second, we shall assume that by this time most of us have some feeling of not being quite satisfied with the total contribution of these great ones to our understanding of the learning situations in which we are involved day by day.

Taking these assumptions into account, I would propose to consider briefly some of the things we think we know about three dynamic factors taken from quite different psychological points of view. These factors are, (1) identification, (2) the concept of the self, and (3) the social climate of learning. By choosing these three factors, I am not meaning to infer that they are the most important factors nor that they are simon-pure and free from the operation of factors which are much more discussed in the literature on learning. I have chosen them because they are interesting, because they are a part of the psychological field in which I feel competent, and because they are of especial importance to those of us engaged in religious education.

## Identification

Let us first consider identification as one aspect of a factor in the learning process. We have long known that children learn some behavior by watching someone else and then repeating the act in somewhat similar manner. This has been called imitation. It might be called social learning, in that it is learned only as a result of sensory and perceptual contact with another person. The use of the term identification to describe this type of social learning is to be credited to Freud and the psychoanalytic school.

It seems pretty clear that there are two forms of identification. Lair has made a very useful distinction between these two forms as they appear in psychological literature.[2] The first and most widely seen form she calls *developmental identification*. This form comes the nearest to what has often been called *imitation*. Here we find a child reproducing parts of the personality of the parent who is much loved without regard to the utility of the specific behavior. The loved parent is loved because many needs are met by him or her. The sight and sound and acts of the parent therefore come to be a sign of drive reduction and meeting of need. The child engages in certain acts or makes certain sounds in order to have for its own satisfaction a small part of the loved and longed-for parent. This means that our 12 month old daughter reproduces for her own enjoyment certain parts of the behavior of her parents chiefly because these various acts occur al-

[1] Mowrer, *Learning Theory and Personality Dynamics*, p. 573.

[2] *Ibid.* p. 590.

most simultaneously with the satisfying of many of her primary needs. Putting it crudely, she takes into herself parts of Daddy and Mother so she can have Daddy and Mother with her all the time even though they are at work or out hanging up laundry or whatever they may be doing which causes a physical separation.

The second form of identification is called by Lair *defensive identification*. It is this type that is commonly listed with the defense mechanisms in discussions of dynamic psychology. The idea that motivates this form is, "If you can't win over your aggressor, then swallow him." He won't be as dangerous and painful if you make him part of yourself as if he attacks you from outside. Even during this first year, we have tried to teach our little girl that some things must be avoided because they are dangerous. When she would reach for an electrical outlet, we would say, "No, Anne," and then frown, shake our head. Sometimes this was enough but several times this was reinforced by a light snapping of her fingers. She then got to the point where she would reach for the outlet, then frown, shake her head, and withdraw her hand, go on to some other play object. What has happened here is that she has incorporated a part of our disapproval of electrical outlets as play spots into herself and shows this by frowning to herself and shaking her head when she approaches them. By doing this she defends herself against our manifest disapproval. It is easy to go one step further. We do not normally frown and shake our heads as we approach electrical outlets. Nor does she now, but she doesn't play with them. A process of true defensive identification has now played its part in shaping one small segment of her character.

This very brief discussion should at least suggest some of the very great potentialities for learning in both of these forms. The essential prerequisite for developmental identification is that the learner shall like and admire very much the object of identification. The sine qua non for defensive identification — which quite clearly is the avenue for major development of the superego or conscience of the person — seems to be a combination of emotional dependence and healthy respect for the object. An understanding of the importance of this factor in learning will make the choice of teachers in the program of either character education or religious education seem all the more grave a choice for the future of the children. For identification certainly influences not only overt acts but much more subtly attitudes and ways of thinking about and evaluating various problems.

### Concept of the Self

Another factor in learning which is dynamic in effect is what has been variously called the *ego ideal* or the *concept of the self*. If we were thinking only of this factor we would want to look at the writing of Fritz Kunkel and of Carl Rogers. But with the very limited amount of time to devote to this factor in personality development, we will give attention only to the point of view of a little known teacher and writer by name of Prescott Lecky. My introduction to the thought of Lecky was through Thorne in his then newly founded *Journal of Clinical Psychology*.[3] It seems almost paradoxical that Thorne who started his journal almost as a corrective to the theory and practice of Rogers should have so early written of Lecky who later seems to have profoundly influenced the school of psychotherapy of which Thorne was so critical.

Putting it as briefly and simply as possible, Lecky's theory would go like this. Personality is not fixed or static but is progressively shaped beginning at birth by the new experiences which change existing ideas and attitudes. The single most important aspect of the personality is the concept of self which the individual holds. This concept is constantly changing — during childhood, moving through such roles as Indian, cowboy, G-man, doctor, minister, bandit. Lecky believed that a normal personality is constantly striving to bring all of its parts and all that enters into it into a unity. A process of selection of new elements goes on constantly.

[3]F. C. Thorne, "Directive Psychotherapy: II The Theory of Self-Consistency," *Journal of Clinical Psychology*, I, 2, p. 155.

The selection of elements to be assimilated is determined by the concept of the self. In other words, only those new attitudes and behaviors are adopted which fit in with the individual's conception of his role in life.

Over a period of time, a child builds up a conception of himself which leads to increasing internal consistency. This is done by assimilating ideas and attitudes consistent with the self-denial and rejecting those ideas and attitudes which cause internal conflict. If a new idea is consistent with what is already present and especially with the concept of the self, then it is easily and quickly accepted. If an inconsistent idea is presented, it is rejected. Or, if presented very forcibly, it may be assimilated and result in a conflict in the course of which existing ideas and attitudes are modified. From this standpoint, internal conflict is a natural function of the mind whose purpose is constantly to work at bringing about an internal consistency between the ideas and attitudes and behavior of the individual and the idea of the self which he holds. Lecky believed, therefore, that a moderate amount of conflict is essential for mental health.

It becomes obvious that this point of view is relevant to learning theory. Readiness to learn is particularly a function of the person's conception of himself. Best conditions for learning are present when (1) existing needs of the personality make the taking in of the new material desirable or necessary, (2) when the new material is consistent with the rest of embodied past experience, (3) when there are no incompatible ideas or conceptions of the self to get in the way. Learning will go best when the person's conception of himself requires him to concentrate his abilities as much as possible. A person may fail continuously to use proven ability. Then he gets a proper and adequate conception of himself and it is almost as though a miracle has taken place.

Evelyn was a college freshman who seemed promising but made consistently low grades on exams and was unable to enter into classroom discussions. We finally gave Evelyn an intelligence test only to discover she had an I.Q. of 139. In talking with her about this figure and the level of her class work she said, "But that can't be true because my father always said I was stupid." We reassured her of her real ability. She left with a new concept of herself. From that day on, her scholastic progress was phenomenal.

In our undergraduate school, I sometimes have students in Mental Hygiene who have a great deal of trouble learning the material. It has been interesting to watch this process when the student is somewhat chiliastic in orientation and then tries to struggle with the mental health point of view which might see chiliasm as a form of escape from reality. There is real internal conflict. The unifying process at work centering in his self-concept accomplishes one of two things — either it rejects completely the mental health point of view or it assimilates it and modifies the other ideas until the internal conflict is resolved.

Another interesting observation here has been that as long as a seminarian thinks of himself simply as a student, the practical courses in the curriculum have little interest for him and no significant learning takes place. But as soon as we succeed in getting him to see himself as a pastor or educator, then he is ready for significant progress in all of the practical fields in a seminary curriculum.

The gang-age boy has little interest in knowing or in learning anything about personal grooming. But with the coming of adolescence, there blossoms a concept of self as a boy to whom a girl might say "yes" if asked for a date. Now he learns rapidly what fits with his concept of himself. What we are saying is that the ego-ideal or concept of the self is of the most profound significance as a dynamic factor related to learning.

### Social Atmosphere in Learning

Down through the years, there have been many individuals who have been painfully aware of the effect on general learning of a teacher who was only stern and forbidding. Not all of us have had such traumatic experiences with a teacher as is described in Pierre van Paasen's *Days of Our Years*.

"Thinking of that now distant place and day, it is as if I feel a breeze from the Middle Ages blow into my face. That school was a model of authoritarianism: the pupils were considered and treated as little automatons without a will or inclination of their own. The discipline was ascetic, almost penitential; while the curriculum did not differ in essentials from that in use in Dutch schools a hundred or even two hundred years earlier. . . .

"The headmaster, a tight-lipped sallow-complexioned old traditionalist whose protruding blue eyes were enlarged to twice their natural size by a pair of enormously thick lenses, was a descendant of a Hugenot family which had settled in Holland after the revocation of the Edict of Nantes. Gaunt, his face a mask of deep wrinkles, his bony fingers tapering off into nails as long as those of a Chinese mandarin, he inspired me with so much more terror than respect that I still see his ghost at times. There was not a spark of humor in that man. Not once in all those years did I see his face soften into a smile. He had come to the teaching profession much in the same spirit as an Inquisitor approaches a victim in the torture chamber. His conception of his task was not to guide and shepherd, but to correct a crowd of hopelessly bad children who were inclined from birth — as that lovely Catechism specified — to do evil and hate God.' . . .

". . . The 'instilling' was frequently done (in our case) with the aid of a brass-edged ruler of ebony wood, which the principal, in spite of his reputed shortsightedness, manipulated with uncanny precision. He never missed. Upon the slightest provocation: a mere whisper in the classroom or a giggle, he advanced upon you without a word, seized hold of your wrist, and brought down his stick on your knuckles, not in anger, but with calm deliberation. If you wept in pain and humiliation after one of these punitive ministrations, he locked you up for the rest of the day in a small dark room where the coal was kept and which swarmed with rats and mice.'"

However, it must be admitted that there is a strong element of authoritarianism in much of our education from elementary school up through many college courses. Maslow and Mittelmann give some of the following marks of authoritarian education:[5]

(1) seeing the teacher as one who knows all, is all powerful, and makes no mistakes; (2) giving the teacher unquestioning obedience; (3) seeing the teacher as made of different stuff, not sharing in our own passions and struggle; (4) being punished frequently; (5) being humiliated in various ways in class; (6) pitting each student against every other student by giving grades, report cards, exams; (7) emphasizing learning by rote with no great concern for understanding.

The effects of this kind of education on growing persons are quite varied but one may raise the question justifiably as to whether in general they are salutary. Wexberg gives a picture of what is too commonly seen as the result of this tendency or practice in so-called learning situations.

". . . Obedience to his elders means that he belongs to them, that he has nothing in common any longer with the poor little brothers and sisters over whom he has assumed, so to speak, a commanding role, as model child. Now he can utter all his repressed desires for power against the smaller ones. He 'snitches' on his younger brethren, and when they are punished for their little misdeeds feels himself usufructuary of their punishment. In school the same situation occurs. It is the model child who is made the monitor, who watches over the others in the recesses. What satisfaction when he can turn in the name of some offender and see punishment meted out to him! Of course, he must be entirely beyond reproach himself, he must learn and know everything that the teacher could ask — beyond that, of course, nothing. Personal ambition in extra-curricular activities, such as theaters, reading, sports, etc., he has not developed, for he is completely busied with the duties of his school, and these other activities are not recognized by teacher or father. He learns the greatest tommyrot by heart simply because the teacher has uttered it; to doubt the word of the teacher, to think independently, that were a sin! And besides, one makes oneself unwelcome in the high places by independent thought. So the child forgets how to think independently, or better said, he never learns how, for this, like every other ability, must be practiced.

"Life finishes what the home and the school began. Model children can hardly become anything more than employees, and if by chance they find themselves in independent situations the subaltern-employee nature of

[4]Pierre van Paasen, *Days of Our Years*, Hillman-Curl, Inc., New York, 1939.

[5]A. H. Maslow and Bela Mittelmann, *Principles of Abnormal Psychology*, Harper & Brothers, New York, 1941, p. 224.

their essential being would not matter if they were good employees! But they are the carrier of the most inconsolable bureaucracy, theirs is the greatest thought-laziness and the greatest shirking of all responsibility. They never accomplish anything, but they are artists in 'passing the buck'; they interpret their duties always literally, never toward any independent purpose. Are they happy? We think not. Perhaps they are saved the grosser buffets of fate; failures and disappointments are not theirs so long as their employment goes its regular way without interruption. What they never experience is the pleasure of real accomplishment by their own performance, the pride of thinking their own thoughts! But if the model child who has been educated for the status of an employee is thrown out of his regular rut by some accident, then the happiness of his secure existence is at an end. He becomes the plaything of a capricious Fate, for he has lost the ability to act for himself (and he has no friends, for those who do only their duty seldom have many friends), and he finds himself completely unable to rebuild his life,"[6]

All of this may be said to be anecdotal or an armchair commentary on the effects of the social atmosphere in which learning takes place. Although some of our own observation may confirm what has been said, we keep our tongues in our cheeks because of our experience with some seemingly happy results of the authoritarian approach.

Probably the most significant carefully designed experiments in this field of the effect of the social atmosphere were carried out a few years ago by Kurt Lewin and his students, especially Lippitt and White. The report of this research is genuinely worth reading for every educator and especially for those of us who call ourselves religious educators.[7, 8]

Those who have read the studies will recall that the investigators attempted to discover the influence on personality of working in autocratic, democratic, and laissez-faire

[6]E. Wexberg, *Your Nervous Child*, Boni & Liveright, New York, 1927, pp. 102 ff.

[7]Lewin, Lippitt & White, "Patterns of Aggressive Behavior in Experimentally Created Social Climates," *Journal of Social Psychology*, v939, *10*, pp. 271-299.

[8]Lippitt & White, "The 'Social Climate' of Children's Groups" in Barker, Kounin & Wright's *Child Behavior and Development*, McGraw-Hill, New York, 1943, pp. 485-508.

groups. The groups were club groups of boys with adult leaders who worked at various kinds of projects. A rather successful attempt was made to design the experimental set-up so that it would be the differences in behavior which were due to the different "social atmosphere" of the group which would be noted.

The results are very interesting. Only a few of the significant ones can be lifted up here. The cohesiveness of the group was much better in the democratic group. This is shown by more "we" remarks in proportion to "I" remarks. Reasons for lack of cohesiveness in the autocratic group are: (1) repeated and disturbing restriction of spontaneous movement by leader; (2) restriction of free and easy sociability among the boys; (3) sharp dichotomizing of what *he* wants us to do and what *we* want to do. Dissatisfaction in laissez-faire group arose chiefly from need for structure and presence of confusion and uncertainty due to laissez-faire situation.

Another difference to be noted was the continued work when the leader was out. The democratic groups showed only a slight drop. Both submissive and aggressive autocratic groups showed marked decline when leader was out. There were about three times as many expressions of discontent in laissez-faire and submissive autocracies as in democratic groups and ten times as many in aggressive autocratic groups. When the projects were completed in one autocratic club, the boys destroyed their products after the last meeting. In the parallel democratic club, one object was presented to the leader and the others taken home to be used as decorations. In the democratic groups, the boys tended to praise each other's efforts while in the autocratic, they became increasingly competitive for the praise of the adult autocratic leader.

In summary, it seems clear from those ingeniously designed experiments that in learning activity situations that are characterized by an authoritarian atmosphere, a lot of work may be done and skills may be taught. But it is just as clear that some of the by-products are increased ego-centeredness, lack of iden-

tification with group goals, aggressive activity which tends to focus on "scape-goats," discontent with the activity, lack of pride in results that may show up in destruction of the products of the activity. In all of these areas, the democratic learning situation shows up to an advantage over both the autocratic and the laissez-faire situations. What is indicated, therefore, is that in autocratically oriented learning situations, we might be studying democracy or Christian cooperation and be developing all the attitudes that are the exact opposite of democracy and Christian cooperation. Lewin, Lippitt and White have done us a splendid service in lifting up the effect of the social climate in which learning activities take place.

## Conclusion

This article has not assumed that traditional discussions of learning are not relevant to the work of the religious educator. The thesis is that some of these dynamic factors in the learning process are of such importance that they, too, must be understood and taken into account in making our plans. Specifically, it becomes clear (1) that if identification is an important factor, then the choice of teachers should take into account not only how well they know content material or even how well they know child psychology. That choice must be weighed heavily in terms of evaluation of *what kind of persons they are,* recognizing that if they are liked many of their characteristics will be taken over almost automatically by their pupils. (2) It becomes clear that one of the crucial tasks in all education that purports to influence character is to help to provide a concept of the self that will facilitate those learnings that seem desirable and lead to the elimination of those qualities that are undesirable. (3) We see more and more clearly that if we desire a cooperative and brotherly society our educational procedure must be based in a social climate which is democratic in the best sense of the word.

These dynamic factors are simple enough to be understood by any religious educator. They are profound enough in their implications to cause us to re-evaluate many of our procedures. They may be ignored only at the risk of defeating ourselves in the areas of our task that seem most important.

# Religious Education in English Schools

## M. E. J. SHEWELL
*Lecturer in the Department of Education, University of Manchester, England*

EDUCATION IN ENGLAND is tradition-
ally the concern of local people. The cen-
tral government was slow in taking any action
in this field. Not until 1833 was any grant
for education voted by Parliament. The
small sum of £20,000 for that year was paid
towards the cost of school building to two
voluntary bodies: the National Society
(Anglican) and the British and Foreign
School Society (Nonconformist).

The first Education Act dealt only with
elementary education and was delayed until
1870. This statute left elementary educa-
tion largely in the hands of local bodies.
Voluntary organizations, mainly of the
established and nonconformist churches,
continued to supply most school places, but
School Boards were elected, local *ad hoc*
bodies, with the duty to supplement the
existing provision of schools. These Boards
could raise local rates to pay for the build-
ing and maintenance of their own schools.
They could decide whether or not religious
instruction should be given in their schools.
There was by this time a national Depart-
ment of Education under a Vice-President,
who was virtually Minister of Education.
The nominal President was the Lord Presi-
dent of the Privy Council. This Depart-
ment paid grants to elementary schools on
the basis of reports by Her Majesty's In-
spectors.

In 1920 both voluntary and Board
schools came under the control of Local
Education Authorities, which were, in fact,
the ordinary local government bodies. Both
types of school were maintained from the
rates, though voluntary schools still had in-
dependent boards of managers, responsible
for the upkeep and necessary improvements
to the fabric of the buildings. The man-
agers still had control of the religious in-
struction given in their schools. Secondary
as well as elementary education came un-
der the control of central and local auth-
orities. The Local Education Authorities

received grants from the central govern-
ment amounting to as much as half the cost
of education.

The Education Act of 1944 leaves the
general structure of the system unchanged,
though the Minister of Education has more
power than his predecessors. The planning
of education for a district is in the hands
of the L. E. A., but plans must be submitted
to the Minister for approval. The L. E. A.
still maintains two types of schools; (1)
its own, known as "county schools," (2)
voluntary schools, under their own mana-
gers. For the first time we have a statute
which looks at education as a whole. L. E.
A. must provide education at the primary,
secondary and "further" levels for each pu-
pil according to his age, ability and apti-
tude. To the writer, however, the most
striking change is in the attitude to religious
education.

In 1870 religious instruction was the only
subject which could not be inspected by
Her Majesty's Inspectors. Since 1944 it is
the only subject which must by law be
taught in the nation's schools. Further-
more, each school day must commence with
an act of corporate worship.

The Education Act of 1870 was a com-
promise following many years of contro-
versy between parties (mostly denomina-
tional) holding different views on the con-
trol of education. The Act avoided the
main religious issue, though it stipulated
that religious education in rate-aided schools
(if the School Boards decided it should be
given) should not be denominational. This
instruction was to come at the beginning or
at the end of a school session, so as to en-
able parents to withdraw their children
should they object to it on conscientious
grounds.

The Act of 1870 transferred the religious
debate from national to local forum. The
controversy continued at School Board elec-
tions and meetings. One result was that

teachers at Board and, later, L. E. A. schools were careful not to offend in their religious instruction, which often, therefore, became anaemic and lacking in conviction. The period normally allotted for the purpose was the first of the day, which tends to become encumbered with routine school business. Thus, though the time table might show a daily period of religious instruction, the time actually given might be very short or even none at all.[1] Not only were individual teachers afraid, but the (national) Board of Education, L. E. A.s and associations of teachers were all chary of making references to the religious aspect of education.

Now the law states bodly that it is the duty of the L. E. A. "to contribute towards the *spiritual, moral,* mental and physical development of the community by securing that efficient education . . . shall be available . . ."[2] One may ask how it is that the same objections did not arise to the Education Bill of 1944 as did to those of 1870 and 1902. Why did this Act, with its definite requirements of religious instruction and worship in all grant-earning schools, not stir up the controversy that greeted its milder predecessors? The growth of the ecumenical movement may be cited as evidence of a more conciliatory attitude between denominations. I believe the key to our problem is in an English outcome of this conciliation: the "agreed syllabus."

Religious instruction in county schools must now be according to an agreed syllabus.[3] These syllabi may be different in each locality. They are to be adopted by conferences called for the purpose and consisting of official representatives appointed by the L. E. A., by local churches and by local teachers' organizations. An increasing number of areas are preparing their own syllabi, but others adopt or adapt that of another Authority. If religious education in county schools had not been based on an agreed syllabus, there would have been little chance of the passage of an Act requiring it. In voluntary schools religious instructions may be denominational. Where their managers have been able to pay half the cost of bringing buildings up to required standards, the denominations still retain effective control. These are the *aided schools,* where there is no limitation of denominational instruction, apart from the right of parents to withdraw their children on grounds of conscience. Where managers have been unable to raise half the cost of modernization, the denomination has only minority representation on the governing body. These are *controlled schools.* Some teachers may be appointed by the denominational managers, acceptable for purposes of religious teaching, but denominational instruction is limited to two periods a week. Some feel that the churches should make more use of these facilities.[4]

This religious settlement has been accepted by most denominations. The Church of England is having difficulty in achieving the standards of building required by the Ministry of Education,[5] and there is a feeling that agreed syllabi do not emphasize the centrality of the sacraments in Christian doctrine, as Anglicans would like.[6] But, on the whole, the Church of England is attempting to make full use of the opportunities the Act presents. The Roman Catholic Church, on the other hand, is unable to compromise. It does not avail itself of representation on conferences for agreed syllabi. Its main efforts are to retain full control over as many of its schools as possible, and to build new ones.

It must not be imagined that agreed syllabi were unknown before 1944. Rather, the Act of 1944 adopted a common practice

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[1]The Act of 1944 removes this time table restriction, allowing flexibility and the use in all schools of specialist teachers.

[2]Education Act. 1944. Section 7. (My italics).

[3]*Ibid.,* Section 26.

[4]Lumb, Reginald. *The Church's Part in Education.* Mowbray, London, 1954. Chaps. 3 and 4.

[5]Church of England Council for Education. Report: *Church Schools in Rural Areas.* 1955.

[6]Lumb. *Op. cit.* p. 58.

[7]Research Committee of the Institute of Christian Education. *Religious Education in Schools.* National Society and S.P.C.K., London, 1954. p. 23.

amongst L. E. A. and made it the basis of compulsory religious instruction. One of the first agreed syllabi was issued in 1924 by the Cambridgeshire Authority, the work of eminent Anglican and Free Church scholars and teachers. It was completely revised in 1939 and again in 1949. In 1940 it was being used by over 100 L. E. A.s. Nearly all the remaining Authorities at that time were using agreed syllabi, either their own or those of other Authorities. This shows the extent to which the denominations were already, before 1944, coming together with the determination to agree in the matter of religious education. The requirement in the Act of 1944 that all decisions to adopt a syllabus must be by unanimous vote of the conference is perhaps an echo of agreement already reached.

Reports of the Consultative Committee of the Board of Education are a measure of informed public opinion tempered by official caution. Before 1931 there was scant mention of religious education. The report on *The Primary School* of that year, however, was appreciative of existing agreed syllabi, though religion was not discussed in its main sections on the curriculum. The Spens Report of 1938,[8] in a chapter devoted entirely to "Scripture," stated: "If religious instruction of any kind is to have a place in the curriculum, it should be as well taught and effectively planned as any other branch of study."[9]

The increasingly positive attitude of teachers is evidenced by the foundation in 1935 of the Institute of Christian Education. This undenominational body has the object of promoting Christian Education in Britain and overseas. Its membership now stands at over 3,500, more than 85% of whom belong to the teaching profession. It collects and disseminates information and undertakes research.[10]

The agreed syllabi provide an effective plan for religious education. It is impossible in a short article to give an adequate picture of their contents, as they number over fifty. Some of them arrange their work concentrically, each year's syllabus being organized under such headings as:

(1)  How men have learned what God is like.
(2)  What did God do in Jesus Christ?
(3)  How does God's spirit work among men?[11]

Whatever the arrangement, the general impression emerging from the syllabi is of a Trinitarian doctrine. The Gospels occupy a central place, but the Old Testament is not neglected. The growth of the Christian Church is followed through Acts and the Epistles, and down through the ages to the present day. Some syllabi devote considerable time to local church history.[12] Problems of Christian behavior are to be discussed with older pupils. There is an increasing tendency to grade work not only according to age, but also according to ability.

It is not intended, however, that these syllabi should be used rigidly and taught to the letter. They are more guides to the teacher as to what is desirable and acceptable material. The teacher is expected to adapt and vary the contents of the agreed syllabus in drawing up a teaching syllabus for the particular school and pupils concerned. Many syllabi have extensive notes or even a separate handbook to help in the process.

The Act of 1944 put due emphasis on worship, and, on the whole, schools achieve reverent and inspiring religious services. There is evidence in some areas of extensive active pupil-participation in the daily act of worship.[13] To make the school a worshipping community is a desirable aim. For many children school provides the only opportunity for worship they have ever had. Yet there is a danger that worship in school

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[8]Consultative Committee of the Board of Education. Report: *Secondary Education with special reference to Grammar Schools and Technical High Schools*, 1938.

[9]*Ibid.* P. 207.

[10]Its latest study is *"Religious Education in Schools, op. cit.*

[11]Cumberland, Carlisle and Westmorland syllabus, 1952.

[12]Sunderland syllabus, 1944.

[13]Research Committee of I.C.E., *op. cit.* p. 101.

should turn in on itself and not lead outwards to the churches. The Act requires worship and religious instruction in schools, though with safeguarding conscience clauses. Agreed syllabi naturally interpret this as meaning, for most schools, Christian worship and religion, including Christian doctrine, hymns and prayers, though denominational doctrines and creeds are excluded. A recent syllabus expressed the hope that schools will "increasingly lead pupils to become and remain full members of a worshipping community outside the school."[14]

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[14]Lincolnshire (Lindsey) syllabus, 1952. Introduction.

Most syllabi lead up, before pupils leave school, to a section on Christian faith and living in the world today. In this way leavers may be greatly helped when they are launched, most of them at the age of 15, into a community of work and play which contains so much that is unchristian. Young people may not feel sure enough at that age to become full members of a church. But is their religious education really complete if they are not at least put in touch with a worshipping community? Denominational schools are better placed than county schools to achieve this, but in every case the ultimate responsibility rests not on the schools but on the Christian Church.

# A Philosophy of Play

GEORGE ALBERT COE[1]

IF YOU ASK a psychologist or a socialist what is his theory of play almost certainly he will think that you have in mind the plays of childhood and adolescence. There is less than one chance in ten that his reply will say anything about old age. Yet . . . play is not restricted to the early years because an adequate theory must recognize a lifelong tendency. Further, if, within this tendency there is growth of any sort, this growth must be of prime importance for understanding the entire series. This phase of the matter never, as far as I know, has been handled in print.

## I

That there are some sorts of continuity between our lightsomeness and that of children and even of frolicsome sub-human species is plain enough. For example, adults, children, and animals of several species display a remarkable interest in balls of many kinds. Baseball, football, volley ball, medicine ball, cricket, lacrosse, polo, hockey, bowling, billiards, marbles, ping pong, squash, rackets, tennis, croquet, roque — what a list, and it is not exhaustive, of ball-playing of youth and adulthood. All of it stems from such spontaneous acts of small children as taking after a ball that is rolling across the floor. This, in turn, is in the same class with what happens when a kitten or a puppy chases any small moving object. From Hoot Mon to roque there is continuity!

But, though play of a child is like that of a puppy, it is also different; and the play upon our roque courts is different from that of children. Upon these differences hangs a part of the philosophy of play to which I have been led. The activities in question, from Hoot Mon to the winner of the roque tournament, are alike in that they are psychophysical; that they are un-coerced; that, as compared with business and professional en-

terprises, they are uncomplicated; and, again as compared with any life-work, that their attractiveness is in the activity itself, not in some remote fulfillment. But they are unlike for a profound reason, namely, the different levels of the mental factor. Even kittens and puppies frolic because they have minds of a sort. Looked at a contraction and relaxation of muscle, play is about the same throughout its scale from brute to human child, and from child to old man. But not when looked at as mental. Here the differences are so great that we are justified in concluding that the specific quality that distinguishes certain activities as play is mental, and that the differences in levels of play are mental differences.

It is almost true, perhaps quite true of brute species, that the more mind they have the more they play. When we speak of the play of animals almost invariably we have mammals in mind — puppies, cubs, colts, lambs, monkeys — only rarely birds, almost never fishes, and never reptiles nor lower orders. The idea of frolicsomeness on the part of a snail or an oyster is fantastic, though it may, for aught I know, cover some obscure but rudimentary fact. But as fast as mental ability to take notice of conditions increases in the evolutionary scale, so does play. And not only does the quantity of play in any species depend upon the mental level, but the characteristic frolics of each species reflect the serious functions of mind within it. A lamb and a lion's whelp were placed together in a cage at San Francisco. The infant lion made persistent efforts to play with the infant sheep. Again and again the cub seized a hind leg of the lamb, evidently without hurting, but the lamb made no playful response; it was bored and wanted to get away. The play of a cub is that of a carnivorous species that chases and bites its prey; the play

of a lamb is that of grazing animal that leaps and frisks about in a pasture, and butts without biting. The human species, likewise, reflects its occupations in its plays. Because *genus homo* is omnivorous, its plays resemble those of kittens and puppies, on the one hand, and on the other those of colts, calves, and lambs.

An enormous extension of play activities results from the ability of the human species to produce artifacts — both articles of utility and toys. It is true that parenthood and family life have become reflected in doll play — a momentous effect. Observations made at the Horace Mann Kindergarten at Teachers College, Columbia University, indicate that, contrary to common opinion, little boys like doll play just as girls do, but refrain from it because they are affected by a surrounding social prejudice. Toys have much to do with bringing about mental continuity between child-life and adult life. Miniature wagons, dump-carts, engines and cars, boats, automobiles, airplanes, weapons, soldiers, tool-chests, and building materials, as well as dolls and doll housekeeping, are examples. Language-play also occurs among children, and play with ideas as such, as in puzzles.

Here is an educative process — a process of spontaneous self-education. When at last teachers perceived this truth, they made a place in the school program for this kind of self-starting culture. Some of the results have been striking, even amazing. I have witnessed or been directly cognizant of dramatic changes brought about in children's moral and social attitudes by self-chosen and largely self-directed play activities. But I must not dwell upon such facts, nor upon the errors that some teachers have made at this point; for the problem of this article carries us at once into the area of adult play. Here, too, what we call work is reflected in what is not work. We go fishing or hunting without being spurred by hunger as our ancestors were; we go rowing, canoeing, sailing, motor-boating, motoring, snow-shoeing, "hiking," independent of the utilitarian aims that first started such activities. In chess we play at war; in card games we reproduce the mental processes of business competition; in many

sports emulation takes a form not unlike what one sees in a community-chest campaign, when one endeavors to excel for the sake of the common good rather than for individual advantage. Apparently there is no limit to our capacity to extract from our work some mental process that can be turned into play. Anagrams and cross-word puzzles — to take a final case — grow directly out of the deeply serious interest that creates dictionaries. In these games we play with a universal instrument of everything in human life that is not play.

## II

The relation between work and play is, indeed, so intimate that activities that start as play can end as work, and those that start as work can end as play. The distinction between amateur and professional sports, and between amateur and professional players, signalizes an endeavor to keep work and play apart — a different endeavor. Even where no fiscal motive is in question, a theoretic difficulty remains; for almost any sort of game involves a purpose the carrying out of which may require strenuous, fatiguing effort and even drudgery. On the other hand, business and professional activities not seldom bring the same kind of satisfaction that games provide. Making money is for many persons a kind of sport; so, also, professional study and technic. Dewey points out that an indulgence of curiosity that is essentially play lies at the root of science. If, then, there is any differentia whereby the distinction between work and play has meaning, it concerns mental attitudes rather than any other factor. The locus of play, I repeat, is mind. We have seen that the plays of any species manifests the part that mind has in the most serious maintenance-activities of this species. Our final question, accordingly, is this: Does the persistence of human play into old age throw any light upon the nature of the human species? The conclusion to which I have come is that it does. It is a testimony to the nature of personality.

Our experience as human beings contains intractable and even tragic elements. As far as we know, there is no possibility of complete escape from them, and no com-

plete release from activities of adjustment and control that may be irksome or more than irksome. Professor Brightman contends, and many agree with him, that even God's experience contains a given, not chosen factor, which the divine purposes only by struggle. It may be, indeed, that personality as such — to use a slang phrase that is genuinely expressive — is "up against it." That is, to be a personal self is to be a worker. The significance of play, for human persons, therefore, has to be found in their relation to the intractable factors in their experience — that is, to work. There are three possible attitudes towards these factors: surrender, defiance, and assimilation. You recall Margaret Fuller's remark, "I accept the universe," and Carlyle's retort, "Gad, she'd better." With this may be compared a story concerning James Whitcomb Riley. After Riley was crippled, says Professor William Lyon Phelps, "someone read aloud to him Henley's familiar lines, and when he had finished the last words,

I am Master of my fate;
I am the Captain of my soul,

'The Hell you are,' said Riley with a laugh." For me the point of Riley's remark is in the laugh as much as in the words. Henley met the intractable forces of the universe with defiance, which Riley says doesn't really work. Carlyle's retort says, substantially, that we have to submit to the universe anyhow, and we may as well admit it. Margaret Fuller's attitude was neither that of defiance nor that of mere submission to the inevitable. She did not submit to force, even cosmic force; she voluntarily *accepted*, which means a very different appreciation both of the universe and of her own personality. James

Whitcomb Riley adds the last touch by his laugh. It was in this lightsome, playful approach to the deepest things in life that he declared that defiance cannot work. At that moment Riley faced and accepted the unmanageable forces of the world and an unsquelched and unsquelchable personality. . . .

The inner drive for which we have been looking now comes into view. It is an aboriginal drive of mind toward fulfilling itself as mind, never merely submitting to something else. When mind reaches the level of personal selfhood, the drive is towards action on one's own account by performing a self-expressive act and enjoying it as a good in itself. That play brings refreshment of jaded powers, and thus contributes to work is not its most significant aspect. Its meaning for us persons is as profound as the meaning of personality.

One's attention, as one plays, may be focussed upon as humble an object as a moving ball or a wicket; but, just as Brother Lawrence, even when his mind was upon his pans and kettles was nevertheless in communion with God, so a self may be fulfilling itself in the manipulation of a roque mallet. Just as a man of science who is saturated with the love of truth may be oblivious of this aspect of himself when he is dissecting an angle worm, so in playing, one just plays without philosophising. But, what makes play play and not work, when we are most alive as persons, is the joy of spirit in being just spirit. Play is not inferior to work unless mind and personality are secondary and subordinate factors of the universe — that is, play is not inferior to work unless the final word of metaphysics is either materialism or pessimism.

# SIGNIFICANT EVIDENCE

Ernest M. Ligon
*Professor of Psychology, Union College*

William A. Koppe
*Research Associate, Union College*

*The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.*

*Each abstract or group is preceded by an evaluation and interpretative comment, which aims to guide the reader in understanding the research reported.*

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## I. ABSTRACTS RELATED TO CHARACTER RESEARCH

These abstracts describe the history, methods, and some findings of the Union College Character Research Project. The purpose of these efforts is to find more effective methods of character education than are now available.

3735. LIGON, ERNEST M. (Union Coll., Schenectady, N. Y.). AN OUTLINE OF THE CONCEPTUAL HISTORY OF UNION COLLEGE CHARACTER RESEARCH PROJECT 1935-1953. *Union Coll. Stud. Character Res.*, 1953, HI-1 to HI-27. — The Project developed in four stages: Stage 1, the philosophy of Jesus was framed in modern psychological concepts; Stage 2, the attempt to discover the primary principles of the nature of character development; Stage 3, a curriculum was developed to teach character traits to Sunday School children; Stage 4, the present stage of measuring progress in teaching and exploring new research areas. The Project has grown on the assumptions that (1) each finding is an insight for further research, (2) the Christian hypothesis draws out man's highest potential, (3) significant achievement goes beyond mere need satisfaction, (4) character traits are meaningful only as integrated in personality, (5) the learner, not the teacher, has the determining role in character education, (6) the home is the central institution in character research, and (7) character can be developed by use of the scientific method using laymen as co-scientists. 25 references. — *W. A. Koppe.*

3702. BAKER, WINIFRED A. LONGITUDINAL STUDY OF THE EFFECT OF EXPERIENCE IN THE CHARACTER RESEARCH PROJECT ON THE LEARNING OF CONCEPTS. *Union Coll. Stud. Character Res.*, 1954, 1(4), 27-32. — 30 children were taught the Character Research lesson, "Becoming a part of the family team." 3 groups of 10 children each were formed on the basis of experience with lessons. Group I had no experience, Group II,

had two years experience, Group III had four years experience. The 30 reports were ranked from most to least understanding and application of attitude. There is a tendency shown for experienced children to understand and apply the "family team" idea more than those who had less experience, although the difference was not statistically significant. — *W. A. Koppe.*

3715. DOTY, R. S., & STETTNER, J. GROWTH TOWARD ATTITUDE OBJECTIVES IN A SUMMER CAMP AS INDICATED BY TWO SOCIOMETRIC DEVICES. *Union Coll. Stud. Character Res.*, 1954, 1, 79-100. — Attempts were made to bring about positive change in the character of boys attending a summer camp. Boys were asked to choose the best athlete, leader, and friend. They were also asked to match individuals with "Who Would" statements related to three attitudes. The results indicate that attitude objectives were approved by the boys, that teaching had some effect, that boys chosen as leaders were also chosen to exemplify traits, that choices in both the "Who Would" and the sociogram gave rise to very similar or very different clusters of traits depending on the basis for the sociometric choice, and finally that athletics probably are less important in camp character development than previously believed. — *W. A. Koppe.*

3738. MCLANE, EDWIN D., O'BRIEN, MARY A., & WEMPLE, SALLY ANN. A COMPARISON OF THE EFFECTIVENESS OF THE TEACHING-LEARNING PROCESS IN GROUPS PARTICIPATING AND NOT PARTICIPATING IN THE CHARACTER RESEARCH PROJECT. *Union Coll. Stud. Character Res.*, 1954, 1(7), 63-78. — A sample of 170 CRP Junior High students and 136 non-CRP Junior High students of church schools were asked to complete an opinion questionnaire composed of 100 test statements related to social adjustment. Subjects rated extent to which they agreed and thought they ought to agree with each statement. CRP students rated both scales significantly higher than those who were not in the program. 85% of the top-scoring CRP students and 59% of the non-CRP students

indicated regular or occasional discussions of religious matters at home. — *W. A. Koppe.*

3741. MORSE, MERVYN M. I. THE EFFECTIVENESS OF INDIVIDUAL CLASSROOM ADAPTATIONS IN BRINGING ABOUT ATTITUDE GROWTH IN CLASS GROUPS. II. SOME FACTORS WHICH RELATE TO THE THREE CATEGORIES OF ATTITUDE GROWTH: SIGNIFICANT GROWTH, ORDINARY GROWTH, AND NO GROWTH. *Union Coll. Stud. Character Res.,* 1953, 1, 1-15. — I. 24 church school kindergarten children were instructed in 2 lesson series of the Character Research Project curriculum for 26 weeks, one meeting per week. The lesson was specially adapted to one-half to one-third of the children in each class, the experimental group, but not to the control group who met with them. No difference in attitude growth was demonstrated. II. Thirteen acceptable classroom practices were related to the categories, significant growth in attitude, ordinary growth, and no growth. Factors related positively with degree of attitude growth were home use of lesson and home adaptation of lesson. — *W. A. Koppe.*

3745. O'BRIEN, MARY A., ELDER, RACHEL A., PUTNAM, POLLY, & SEWELL, MIRIAM R. DEVELOPING CREATIVITY IN CHILDREN'S USE OF IMAGINATION: NURSERY, AGES TWO AND THREE. *Union Coll. Stud. Character Res.,* 1954, 1(5), 33-42. — 99 nursery age children from a wide variety of churches were taught four lessons emphasizing imaginative exploration, dramatic play, reinterpretation of experience, and enjoyment of group imaginative play. Checklists were filled out by the parents before and after the lesson series which asked whether the child had materials available to express his imagination, whether he used these materials, and whether he enjoyed the activities involved. Results indicate that significant gains in dramatic materials were accompanied with significant gains in enjoyment of these activities. Significant gains in enjoyment of art, music, and language materials did not necessarily accompany increased use of materials. — *W. A. Koppe.*

3746. O'BRIEN, MARY A., SIBLEY, LEONARD A., JR., LIGON, ERNEST M., *et al.* DEVELOPING CREATIVITY IN CHILDREN'S USE OF IMAGINATION: THEORETICAL STATEMENT. *Union Coll. Stud. Character Res.,* 1953, 1(3), 17-26. — Creative imagination is defined as the mental process of manipulating the environment which results in the production of new ideas, patterns, or relationships which contribute to the development of human personality toward its highest potential. It is hypothesized that (1) everyone possesses imaginative potential, (2) a rich and varied background of experience fosters the development of creative imagination, (3) the adequate development of creative imagination demands skills of expression, (4) an atmosphere of acceptance and appreciation fosters creative imagination, and (5) a creative imagination can be an important factor in making personality more powerful. Tests of these hypotheses are being developed at each age level and for different lessons of the Character Research curriculum. — *W. A. Koppe.*

3751. RENNICK, VERLE G., GRUPE, JANE E., REICH, EMMY LU, & SEWELL, MIRIAM R. EXPLORATORY STUDY OF RATING PROCEDURES USED TO ANALYZE MATERIAL RECEIVED ON PARENTS' REPORTS. *Union Coll. Stud. Character Res.,* 1954, 1, 101-124. — Parents descriptive reports of their children's growth in specific character attitudes were rated and ranked by professional staff members. Their rankings and ratings were found to be reliable but rankings were more reliable than ratings. Sources of rating difficulties were explored and further study suggested. — *W. A. Koppe.*

3754. SETCHKO, PENELOPE SAYRE. READABILITY OF CHARACTER RESEARCH PROJECT LESSONS. *Union Coll. Stud. Character Res.,* 1954, 1, 125-135. — Twelve character research project lessons were rated on the Flesch scales for reading ease and human interest. The mean reading ease scores varied from 78 for nursery lessons to 64 for senior high lessons. The mean human interest scores varied from 42 at the nursery level to 38 at the senior high level. The relation between the Flesch scores and parents' ratings of lesson effectiveness was negligible. — *W. A. Koppe.*

4645. SMITH, LEONA J., LIGON, ERNEST M., LOHMANN, JOAN, O'BRIEN, MARY A., & SEYMOUR, RICHARD B. HOME DYNAMICS STUDY: A SEARCH FOR DIMENSIONS OF FAMILY CLIMATE BASED ON DYNAMIC INTERRELATIONSHIPS AMONG FACTORS INFLUENCING PARENTAL ATTITUDES: ORIENTATION TO THE PROBLEM. *Union Coll. Stud. Character Res.,* 1954, 1(6), 43-62. — Parents of 1450 children participating in the CRP program were asked to rate the effect on character education of 63 variables. These variables described the parent's abilities, emotions, feelings, and his perception of other factors both in and beyond the home. Each parent rated his own perception of these variables and what he conceived to be the perception of his spouse. This procedure was carried out before and after the teaching of a lesson series resulting in 8 similar questionnaires per family. Parents were asked to guess ratings if they were not sure. Complete data were received on 237 families. Data will be analyzed using cluster analysis techniques. On the basis of these clusters, hypotheses will be formed for testing. — *W. A. Koppe.*

## II. ABSTRACTS RELATED TO LEARNING AND DEVELOPMENT

In his preoccupation with the gifted, Terman has turned to finding the traits in childhood that lead to particular vocational success.

4848. TERMAN, LEWIS M. (Stanford U., Calif.). SCIENTISTS AND NON-SCIENTISTS IN A GROUP OF 800 GIFTED MEN. *Psychol. Monogr.,* 1954, 68(7), No. 378, 44 p. — Terman reports on further extensions of his studies upon approximately 800 superior males selected in childhood on the basis of an intelligence test and on whom he has done follow-up for 30 years. This study is concerned with comparative differences between those who became scientists and those who did not. Principal differences were found "in the areas of childhood behavior, interests and preoccupations that are found many years later to discriminate between scientists and non scientists." Evidence obtained also supports the use of the Strong voca-

tional interest test in vocational guidance. — *M. A. Seidenfeld.*

Hymes emphasizes here the need to recognize individual differences in teaching as reflected by research.

4632.  HYMES, JAMES L., JR.  (George Peabody Coll. Teachers, Nashville.)  BUT HE *CAN* LEARN FACTS. . . . *Education*, 1954, 74, 572-574. Gearing instruction to readiness is not some modern educational whim.  Research overwhelmingly demonstrates that biological growth must take place before a child can learn.  Findings are overwhelming in finding the wide range of individual differences in the speed with which children grow.  Often one tries to force youngsters to try to do what their growth will not let them do.  The result means that countless will be the incidences in which the child is weakened and defeated.  A child may not yet be able to learn to read but he can do things. — *S. M. Amatora.*

Poor hearing is not often recognized in spite of its importance in adjustment. Here is a demonstration that poor hearers tend to behave somewhat immature compared with normals.

4607.  TEMPLIN, MILDRED C. (Inst. of Child Welfare, U. Minnesota, Minneapolis.)  A QUALITATIVE ANALYSIS OF EXPLANATIONS OF PHYSICAL CAUSALITY: II. DEFECTIVE HEARING SUBJECTS.  *Amer. Ann. Deaf*, 1954, 99, 351-362. — Written explanations of the causes of 21 physical phenomena written by 285 defective hearing subjects from 10 to 20 years old were classified according to the 17 types of causality designated by Piaget and according to the materialistic-nonmaterialistic classification devised by Deutsch.  Increased hearing loss was associated with more immature reasoning.  In terms of age of onset of defective hearing, with respect to qualitative as well as quantitative aspects of the explanations supplied by the subjects, early hearing and linguistic experience are beneficial.  (See 29:2935.) — *T. E. Newland.*

### III.  ABSTRACTS RELATED TO GROUP FUNCTIONING

The fact that positively and negatively emotionally toned words are recognized more quickly than neutral words plays an important part in teaching. Neutral thoughts from an emotional point of view will not be recognized nor learned.

3794.  GILCHRIST, J. C., LUDEMAN, J. F., & LYSAK, WILLIAM.  (U. Wisconsin, Madison.)  VALUES AS DETERMINANTS OF WORD-RECOGNITION THRESHOLDS.  *J. abnorm. soc. Psychol.*, 1954, 49, 423-426. — "Some effects of word value and emotional context upon word-recognition thresholds have been investigated using high- and low-prejudice Ss to define the meaning of the context values.  In general, it was found that (a) both positive and negative values lowered word-recognition thresholds in comparison with neutral value,

and (b) emotionally loaded contexts have the effect of raising the thresholds of both positively and negatively valued words while lowering that of neutral words." — *L. N. Solomon.*

These researchers have studied the effects of groups on personality. They support the contention that face-to-face contacts in groups are very effective socializers.

3789.  FIEDLER, FRED E. (U. Illinois, Urbana.)  ASSUMED SIMILARITY MEASURES AS PREDICTORS OF TEAM EFFECTIVENESS. *J. abnorm. soc. Psychol.*, 1954, 49, 381-388. — "The present investigations test the hypothesis that group effectiveness is related to the interpersonal perceptions which members of the group have toward one another.  Interpersonal perceptions were measured by correlating identical questionnaires which subjects were instructed to fill out (a) describing themselves, (b) predicting the responses of their preferred co-worker, and (c) predicting the responses of their rejected co-worker."  The assumed similarity score of the team's most preferred work companion was found to be negatively correlated with a criterion of team effectiveness. — *L. N. Solomon.*

3792.  GERARD, HAROLD B. THE ANCHORAGE OF OPINIONS IN FACE-TO-FACE GROUPS. *Hum. Relat.*, 1954, 7, 313-325. — Two hypotheses drawn from reference group theory are tested: (1) the more attractive a group to a person the more will he refer a belief or opinion to that group; (2) the greater the amount of agreement he finds in a group the greater will be his degree of subjective validity.  Judgments concerning a case-study were requested from experimental subjects who were treated in several ways.  In general high-attraction groups differed from low-attraction groups in accordance with the hypotheses. — *R. A. Littman.*

3796.  GOLDBERG, SOLOMON C. (Walter Reed Army Med. Cent., Washington, D. C.)  THREE SITUATIONAL DETERMINANTS OF CONFORMITY TO SOCIAL NORMS. *J. abnorm. soc. Psychol.*, 1954, 49, 325-329. — "The present study has been concerned with the determinants of conformity to group norms.  The variables under investigation were: (a) the extent of initial disagreement between the individual's and the group's opinion (known as 'distance'); (b) the number of occasions the individual was exposed to the group norm (known as 'exposures'); and (c) the size of the group. . . . In general, greater distance makes for greater conformity. . . . Conformity occurs within the first few exposures to the group norm." — *L. N. Solomon.*

3797.  GREER, F. LOYAL. (Inst. Res. Hum. Rel., Philadelphia, Pa.), GALANTER, EUGENE H., & NORDIE, PETER G.  INTERPERSONAL KNOWLEDGE AND INDIVIDUAL AND GROUP EFFECTIVENESS.  *J. abnorm. soc. Psychol.*, 1954, 49, 411-414. — "Measure of discrepancy between an objective group preference hierarchy structure of members and an individual estimate of this preference hierarchy structure were obtained for members of infantry rifle squads who had scored high and low on a criterion field problem."  It was found that the appointed leaders, popular individuals, and members of effective groups were better able to

estimate the preference hierarchy structure than were non-leaders, less popular individuals, and members of ineffective groups. — *L. N. Solomon.*

3798. GROSSACK, MARTIN M. (Philander Smith Coll., Little Rock, Ark.) SOME EFFECTS OF COOPERATION AND COMPETITION UPON SMALL GROUP BEHAVIOR. *J. abnorm. soc. Psychol.*, 1954, 49, 341-348. — "From previous research on cooperation, competition, and studies of small groups, an attempt was made to formulate hypotheses that would integrate theoretical approaches to both areas of investigation. . . . The results of the experiment [presented] permit the following conclusions: 1. Cooperation may be considered a determinant of group cohesiveness. . . . 2. Cooperation may be considered a determinant of instrumental communications." — *L. N. Solomon.*

3799. GUETZKOW, HAROLD (Carnegie Inst. Tech., Pittsburgh, Pa.) & GYR, JOHN. AN ANALYSIS OF CONFLICT IN DECISION-MAKING GROUPS. *Hum. Relat.*, 1954, 7, 367-382. — "This study explores some aspects of the operation [of conflict] in the small, face-to-face, decision making group. The analysis is intended to clarify, to a degree, the conditions under which the participants in a conference terminate their deliberations in consensus or disagreement." The results of observations by three investigators suggested several different kinds of conflict were to be observed. Consensus varied depending upon whether "substantive" or "affective" conflict was the case; the conditions associated with consensus in each kind of conflict group are outlined. — *R. A. Littman.*

IV. ABSTRACTS OF GENERAL INTEREST

3806. KELMAN, HERBERT C. (Ed.) (Johns Hopkins U., Baltimore, Md.) THE RELEVANCE OF SOCIAL RESEARCH FOR WAR PREVENTIONS: A SYMPOSIUM. *J. hum. Relat.*, 1954, 2(3), 7-22. — Presented originally at the 1953 meetings of the Eastern Psychological Association, this symposium has the avowed purpose of counteracting the view that little can be accomplished by social research aimed at war prevention. In his preface, the editor specifies the focal problem of ". . . whether and how social research can make a contribution to the prevention of war." The 3 papers included are: (1) "Why do social scientists neglect the study of war prevention?" by S. Stansfeld Sargent; (2) "Some activities of the Harvard Research Center in Creative Altruism," by Pitirim A. Sorokin; and (3) "Social research and war prevention," by Donald V. McGranahan. — *E. P. Hollender.*

This is a recognition that the discovery of truth never can contradict religion.

4216. ANDERSON, GEORGE CHRISTIAN. (St. Luke's Hosp., New York.) PSYCHIATRY — ENEMY OF RELIGION? *Ment. Hyg., N. Y.*, 1954, 38, 404-409. — A reconciliation of psychiatry and religion as seen by a clergyman working in a clinical environment. Anderson notes that "a careful examination of the motivations and objectives of psychiatry and the Christian religion reveal marked similarities." It is further emphasized that "psychiatry does not inevitably exclude God or morality in its attempts to serve mankind." The need is for religion to utilize psychiatry as an ally. — *M. A. Seidenfeld.*

Children may learn equally well whether their natural pace in studying is slow or rapid. Perhaps children who study slowly suffer only when pressed for time.

2185. UNDERWOOD, BENTON J. (Northwestern U., Evanston, Ill.) SPEED OF LEARNING AND AMOUNT RETAINED: A CONSIDERATION OF METHODOLOGY. *Psychol. Bull.*, 1954, 41, 276-282. — "A review of previous methods used to study the relationship between rate of learning and rate of forgetting [show] that none was adequate to the problem. In no case was it established that associative strength before the retention interval was equal for $Ss$ learning at different rates. A method for equating associative strength at the termination of learning [is] described and applied to data obtained in learning and recalling paired nonsense syllables. With such equality established it [is] shown that no difference in forgetting occurred over 24 hr.; the recall of slow $Ss$ was as good as that of fast $Ss$. The method may be useful for studying the influence of other variables on retention." 12 references. — *R. Perloff.*

2361. HARROWER, M. R., (55 E. 86 St., New York). THE MEASUREMENT OF PSYCHOLOGICAL FACTORS IN MARITAL ADJUSTMENT. *Tex. Rpts. Biol. Med.*, 1954, 12, 72-85. — The verbal Wechsler-Bellevue test was given to 40 couples who had been referred for psychodiagnostic testing because of marital difficulties. Six "patterns" formed by the comparison of husband and wife scattergrams were identified as follows: (1) panic introduced by feelings of incompetency; (2) parallel scores at different levels; (3) cut-throat competition; (4) conceptual distortions producing panic; (5) similar distortions in thinking, and (6) excessive and deviant scatter. Examples of all six patterns are given. These patterns can be related to prognosis in therapy. — *H. A. Goolishian.*

# BOOK REVIEWS

*The Television-Radio Audience and Religion.* By EVERETT C. PARKER, DAVID W. BARRY, AND DALES W. SMYTHE. New York: Harper & Brothers. xvii + 464 pages. $6.00.

Nose counting of broadcasting audiences has become routine in the radio-television industry, but there is a dearth of depth studies designed to probe the basic nature and interests of the members of such audiences. This book is a report of both an extensive survey of Metropolitan New Haven auditors of religious broadcasts and a depth study of a sub-sample of the larger one. Based on an excellent 5% random sample of greater New Haven developed by Paul Hollingsworth of Yale's sociology department, it provides a wealth of information about New Haven viewing and listening habits and preferences concerning religious programs. Furthermore, it provides this information in the context of an historical and current description of the community as well as in relation to many important aspects of family life. In addition, the study provides a detailed content analysis of the major religious broadcasts. It also does a great deal more. It reports a quite intensive analysis based on 59 depth interviews in which personality measures were related to habits, opinions, and beliefs of the respondents. This intensive study is much deeper in scope than the customary depth interview approach and comes closer to the pattern of analysis reported by Smith, Bruner, and White in their recent book *Opinions and Personality* (New York: John Wiley & Sons, 1956). Thus psychological as well as sociological methods have been brought to bear on the study in such a way as to provide what Oscar Katz in his preface to the volume aptly characterizes, "the largest, most authoritative available body of research information on the subject of religious broadcasting. . . ." These depth interviews ranged from two to more than four hours in length and were tape recorded in the home of the respondents. Since previous studies have indicated that interviewers' notes omit all but a fraction of such interview material, automatic recording is of considerable importance. As the authors point out, no attempt was made to make these 59 depth interviews representative of New Haven, but an attempt was made to achieve spread along some eight population characteristics deemed to be important in analyzing religious program audiences. The use of the California F scale in these interviews for personality measurement is an important and interesting addition since it makes possible the analysis of audience behavior and attitudes in terms of at least one major personality variable. This technique is being used increasingly in communications studies and should add considerably to the analyst's ability to gain insight into the dynamics of the communications process. It would have perhaps been even better had the authors elected to employ some additional personality measures, but this reviewer agrees with them that a measure of authoritarianism is a particularly appropriate one for this study. This and other measures enabled the authors not only to identify the

audience characteristics of particular religious programs in terms of the usual demographic characteristics of age, sex, social class, etc., but it also made possible the analysis of listenership in terms of the following important personal preoccupations: self, family and home, social status, work, social responsibility, and formal religion. One may quarrel with the appropriateness of the particular categories used, but at least they provide a way and a useful way of predicting religious program interests.

One minor cavil on the sampling procedure. As far as this reviewer can tell, the authors imply that every respondent in the 5% probability sample was interviewed (p. 16). If this be true, it is the first time in this reviewer's long experience in survey research that such success has been attained, and if such indeed was the case, readers are surely entitled to know about the miraculous techniques employed.

Finally, in the judgment of this reviewer, the book should make not only interesting and informative reading to practitioners and students of religion, but should also provide important information for students of and users of communications research in general. — *Nathan Maccoby,* Division of Research, School of Public Relations and Communications, Boston University.

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*Education for Christian Living.* By RANDOLPH CRUMP MILLER. New York: Prentice-Hall, 1956. 418 pages. $6.50.

Christian education and Christian theology have met — no one can question it ever again.

"The purpose of this book is to lead all interested persons into an understanding of the theory, techniques and administration of Christian education," Dr. Miller states. In general, he intends his volume to be a survey of the subject and it will doubtless become a text in many survey courses.

Yet there is nothing unusual about that purpose while this is a unique book. *Education for Christian Living* is the first such volume to be offered with an emphasis on the theological context. Indeed, it declares that theology is the "determining factor" in all matters that pertain to Christian education. Dr. Miller assumes that our theory emerges from a theological matrix, our goal envisions a theologically maturing person, our procedures ought not to be alien to our theology and our pupils should be viewed in the way theology describes them.

Readers who are accustomed to the usual treatment will be "shaken" by such an unexpected statement (not inappropriate, of course) as this (page 5); "Christian education is concerned with the relevance of revealed truth." Or this (page 6); "Education . . . involves every person as a child of the heavenly Father, as a person for whom Christ died." There is also mention of education "within the redemptive fellowship of the body of Christ" — the church. Such words and concepts as these appear frequently: grace, gospel, unfolding drama of redemption, faith, Holy Spirit, revelation. There are references to nineteen different books of the

Bible; it is called a record of "the mighty acts of God in history."

Dr. Miller defines theology itself as "the truth-about-God-in-relation-to-man." As usual, it is identified rather completely with dogmatics to the possible neglect of ethics. The particular dogmatics can be classed as "standard." Although it is cast discernibly in the neo-orthodox mold, at least that vocabulary, it will be reasonably satisfactory to all who are willing to be put into the "moderate" category.

Fortunately the author does not feel called upon to tilt at psychology and sociology, or even education according to John Dewey! The educational point of view, like the theological, is standard or moderate. While Dr. Miller supports a life-centered approach, he appreciates the place of content. New methods are approved, of course, but there are good words for the old, even for lecture.

The twenty-two chapters are presented in these four parts: Principles of Christian Education; Primary Educational Institutions; Methods in Religious Education and Administration of Religious Education. The index includes more than a thousand items, many with subtopics, from Abelard to Youth.

At this point it seems necessary to give an example of the theological treatment and the manner relating it to the phases of the educational process. Can this be done fairly? A passage has been selected from the conclusion to the one hundred pages on method: "Method evolves from the theology of the Christian church. . . . Each group within the church is bound to accept its members as they are, to provide a structure of law and order by which the group may operate, to make possible the conditions whereby each member may grow in wisdom and in favor with God and man, and to open up all the channels that, by human devotion, can bring the grace of God into the group."

Since all books have weaknesses, even one's own, what must be said negatively about this one? The answer has just been suggested: there is an all-inclusive comprehensiveness by a corresponding extraordinary condensation. One feels that he is reviewing an encyclopedia. Yes, this characteristic has its positive worth. Yet there are pages that deserve a chapter, paragraphs that will take an hour for careful classroom consideration, sentences that are so epigrammatic as to require analysis. Throughout there is room only to assert, no space to debate or to indicate conditional limitations.

The volume needed to be done. It is a commendable, perhaps we should say monumental, effort to put the whole quivering mass on the table. Now our next task is before us. We must separate measurable portions of the dough, knead them thoroughly and bake them into well-done, edible and tasty loaves. Discarding the figure, can we now select a dozen essential doctrines, consider them with utmost care and show their relevance for particular phases of Christian education; or, can we select as many strategic facets of Christian education and examine them thoroughly in the light of theology's implications? There could be a considerable series of articles or chapters from either point of attack; perhaps the effort would turn into a small shelf of books. Here is a fundamental resource for the initiation and prosecution of such an enterprise. — *Ralph D. Heim,* Professor of Chris-

tian Education and English Bible, Lutheran Theological Seminary, Gettysburg, Pa.

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*The Scrolls from the Dead Sea.* By EDMUND WILSON. New York: Oxford University Press, 1955. vi + 121 pages. $3.25.

For many weeks this book has been on the *New York Times* best seller list. It has been the object of considerable controversy, as those interested may see by referring to an article by J. Haverstick, "The Battle of the Dead Sea Scrolls," in *The Saturday Review* for March 3, 1956, pp. 28, 29. The first of the Dead Sea Scrolls were found in the spring of 1947, and they came to the attention of scholars in 1947 and 1948, although it was not until 1948 that the import of the discoveries began really to be appreciated, thanks particularly to Dr. John Trever. That was eight years ago, and it marked but the beginning of the recovery of manuscripts from the area of Khirbet Qumran, not to mention the excavations at Khirbet Qumran itself and the discoveries at Wadi Murabbaat. It took a long time for the general public to show special interest in these most important archaeological events, and that they are now aware of them is due to no small extent to Edmund Wilson.

He presents here in book form, with a few changes and additions, an article first published by him in *The New Yorker.* He visited the site of the excavations at Khirbet Qumran and talked with many of the scholars involved in the discovery and interpretation of the manuscripts. He relates in effective fashion the remarkable yet confused tale of the original discovery, and he has obviously made himself familiar with many of the difficult problems involved. Wilson's interest is primarily not in the biblical manuscripts recovered from the Qumran area, although these are no less important, to say the least, than the non-biblical materials such as the Manual of Discipline, the Songs of Thanksgiving, The Wars of the Sons of Light against the Sons of Darkness, etc. His chief concern is with the ideas of the Qumran sect and their import for New Testament studies.

At this point he has been overly influenced by the views of Dupont-Sommer, views in part at least now repudiated by Dupont-Sommer. Wilson does recognize that Dupont-Sommer "over-played his hand," but not the extent to which he did so. In the published texts the enigmatic Teacher of Righteousness is not the Messiah. There are actually two Messiah's, the Messiah of Aaron and the Messiah of Israel (i. e., priest and king), and Wilson's view that the Teacher of Righteousness was a Messiah is without adequate basis, as also Professor Allegro's recent pronouncements on the subject. It is not at all probable that Jesus learned from the Qumran sect the role he afterwards lived as teacher, Messiah, and martyr. This is to take no adequate consideration of the differences between the Qumran sect ideology and that of Jesus. It is more than a slight exaggeration to say that "New Testament scholars, it seems, have almost without exception boycotted the whole subject of the scrolls." This is not the first time that the issue of Judaic origins of Christianity has been faced by scholars.

On the other hand, one must be careful not to underestimate the really great significance that the scrolls have for understanding many aspects of

early Christianity and first century Judaism, and for the history of the Old Testament text. For a more complete study of the scrolls one should go to Millar Burrows, *The Dead Sea Scrolls*, Viking Press, 1955. See also the numerous studies and reports by Frank Cross. — *Herbert Gordon May*, Professor of Old Testament Language and Literature, Graduate School of Theology, Oberlin, Ohio.

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*Over His Own Signature.* By LESLIE D. WEATHERHEAD. New York-Nashville: Abingdon Press, 1955. 155 pages. $2.50.

This book includes the basic content of a series of lectures delivered in 1954 at the First Methodist Church, Wichita Falls, Texas. In his preface the author says, "These lectures are financed by a lifelong Methodist, Joseph J. Perkins, and I was privileged to be the first British minister to deliver them."

The subject of this volume is definitive. Dr. Weatherhead has selected eleven sayings of Jesus in which He defined or described some characteristic of Himself by such phrases as, "I am the door . . . ," and "I am the way," the *I am* of each scripture passage being His signature. A chapter is devoted to an interpretation of each eleven sayings selected.

It is interesting to note that all but two of the scripture passages are taken from the fourth Gospel. The exceptions are Matthew 11:29 and Revelation 1:8. In his preface the author anticipates the criticisms of those who would challenge the validity of his assumption that specific scripture passages are the actual words of Jesus. He frankly faces the problem but makes a good case for the conviction that we have a body of material which, though not verbally accurate, nevertheless constitutes a true representation of Jesus of Nazareth and that in a real sense the phrase *I am* is His Signature.

Each chapter provides a fresh and stimulating interpretation of its text. The strikingly varied theological positions reflected in the volume make it very clear that the author cannot be classified as either fundamentalist or modernist. On the one hand, he speaks of Jesus as the author of the idea of Hell and that the future life will be on this earth. Again he refers to the concept of the Virgin Birth as unimportant and that much of the Bible is clearly outmoded. It is a volume which has important values for the reader who seeks a clearer understanding of the relevance of Jesus for today. — *Patrick H. Carmichael*, Dean, General Assembly's Training School, Richmond, Virginia.

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*How to Preach to People's Needs.* By EDGAR N. JACKSON. Nashville: Abingdon Press, 1955. 188 pages. $2.75.

The title of this book suggests that the volume will meet the needs of preachers — and it does meet many of them. The author deals with the techniques of preaching to — and for — those who are "guilt laden," "sorrow filled," "fearful," "insecure," "lonely," "defeated" — and others who have failed to find peace. Referring to the "ignoring of the healing effect of modern preaching," Dr. Jackson insists this fact is disturbing. Specialists in the field of ministering to sick souls apparently "judge the average minister to be inept, uncon-

scious of the soul needs of his people, or incapable of meeting them satisfactorily through the medium of the sermon." Jesus, however, gives us the finest kind of examples of preaching as a soul healing force. Christian preaching becomes meaningful when it demonstrates the validity "of groups psychotheraphy."

One of the more discerning statements made by Dr. Jackson is that what one refrains from saying is often more important than what he says. This fact is ignored all too frequently even by those who are supposed to be specialists in the art of preaching.

Numbers of writers are quoted and their sermons briefly presented, as illustrations of the kind of messages to which the author refers. It is interesting to note, however, that many, who have spoken so effectively to the needs of people without referring to psychotherapy or dealing with the techniques of psychiatry, are omitted. Such men as George Stewart, George Truett and Clovis Chappell, who have preached to as many individuals as most of those ministers named, are not mentioned. In fact a whole geographical area of America is ignored.

Although the areas of need to which the author refers are quite comprehensive, it would seem that the type of sermon, especially known as "evangelistic," might be included in a list of blueprints dealing with people's needs. Numbers of "evangelists" have preached helpfully to "people's needs," without dealing with the more technical approach of psychotherapy.

The list of titles for chapters is, however, quite inclusive. Furthermore any preacher will be rewarded by not merely reading this book, but by studying the techniques of the various individuals to whom reference is made. Many ministers will surely express their gratitude to Dr. Jackson for this thought-provoking and practical presentation of types of preaching so desperately needed today. — *G. Ray Jordan* Professor of Preaching, School of Theology, Emory University, Georgia.

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*Ethics.* By DIETRICH BONHOEFFER, edited by EBERHARD BETHGE. New York: The Macmillan Company, 1955. 334 pages. $4.00.

"This book is not the *Ethics* which Dietrich Bonhoeffer intended to have published. It is a compilation of the sections which have been preserved, some of them complete and others not, some already partly rewritten and some which had been committed to writing only as preliminary studies for the work which was planned." (p. ix)

These comments of the editor serve to explain and excuse the nature of the book. It is composed of a somewhat disjointed set of essays in various stages of preparation, on the ethical implications of the gospel. Had Bonhoeffer not been cut down by Hitler, he would undoubtedly have systematized and filled out these promising beginnings. The editor has grouped these essays, with appropriate notes, in sections which usually have some internal cohesion. The late chapters, however, are almost entirely independent of each other.

The primary unity of the volume lies in Bonhoeffer's emphasis upon an "incarnational" theology. Christ formed or incarnated in men is the

essential concept, and this conception is worked out in opposition to typical forms of philosophical ethics. Questions arise quickly as to Bonhoeffer's success in developing his theme. There is opportunistic exegesis of scripture, and an unfortunate tendency to identify the claims of the gospel with the claims of the culture with which he was familiar (cf. p. 258 ff.) His conceptions of government in the divine economy, of the primacy of the preacher and preaching, of the divine necessity for superiority and inferiority in social relations, border either upon the frightening or ludicrous.

The tensions in which Bonhoeffer lived and with which he wrestled are evident. This is no calm, dispassionate inquiry into the nature of the universal good. Rather, it is a vigorous, at times absorbing, exposition of what one man, convinced of the justice and mercy of God, found worthy when faced with the demonic in history. Here is emotional stress verging on fanaticism, coupled with tentativeness, as the author turned over in his mind the possibilities of human existence. Profound insights flash, repeatedly calling for serious reflection; conventional ideas about the good, the true, the right are once more thrown into the crucible.

"Ethics" is not a broad gauged, systematic work; it is an exciting, thoroughly rewarding set of projects in Christian ethics — and the book should have borne in its title the word "Christian." The book is not distinctively concerned with "ethics" as that term is commonly used. It is Protestant Christian ethics with which the author deals. The volume takes its place among the excellent titles of the recently established series entitled "The Library of Philosophy and Theology." — *Clyde A. Holbrook*, Professor of Religion, Oberlin College, Oberlin, Ohio.

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*Freedom's Holy Light.* By MERRIMON CUNINGGIM. New York: Harper and Brothers, 1955. 192 pages. $2.75.

This volume is unique in many ways. It deals with the question of freedom, both as regards one's rights and also his responsibilities. The latter emphasis is dominant. In this discussion of the separation of church and state, the author calls attention to what Dr. Van Dusen emphasized in a recent book, namely, that our laws regarding this matter provide neither freedom from religion nor freedom for irreligion. This in the light of recent Supreme Court rulings is a significant emphasis.

The volume closes on the general note that America is now facing one of the greatest opportunities for public religion that has been experienced since Constantine. It will be interesting to discover the extent to which such a claim is borne out by the developments which are now in process. — *Patrick H. Carmichael*, Dean, General Assembly's Training School, Richmond, Virginia.

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*From Faith to Faith.* By B. DAVIE NAPIER. New York: Harper and Brothers, 1955. $3.00.

This series of essays on Old Testament literature rests on the premise that "common theological presuppositions underlie" all of the various types of literature comprising the Old Testament and "that they must be read and understood as speaking from faith to faith." These types are different "as literature," but "are remarkably unified in the common history and faith of the community of Israel."

The five chapters or essays are sample studies rather than a comprehensive study of the Old Testament. They deal with "Myth. In the Beginning: Gen. 1-11"; "Legend. Covenant with the Fathers: Gen. 12-50"; "History. The King Walks Before You: 1 Sam. 12-1 Kings 11"; "Prophecy. In the Days of Uzziah, Jotham, Ahaz and Hezekiah: Isa. 1-11, 17-22, 28-33"; and "Law. Hear, O Israel: The Legal Codes."

In these studies there is no repudiation of the insights gained through past scholarship. The differences in the varied literary parts of the Old Testament are recognized. The various writers of the Old Testament are not robbed of their individuality or fallibility. But a unity is seen as coming from the community of Israel and Israel's understanding of its past, present, and future as time and event gave them ultimate meaning. The central themes the author sees concern faith in creation, human sinfulness interpreted always in part against the presuppositions of the creation faith, divine judgment, covenant faith, redemption, and consummation.

This approach to the Old Testament holds great promise for us. While it frankly recognizes the differences in Old Testament materials, differences that are evident to the casual reader, it at the same time finds a unity. This unity need not be forced, nor need it be superficial. It is a unity rooted in the thinking and faith of Israel. The broad conclusions of the writer seem sound. His detailed conclusions will need to be examined and tested by scholars.

This approach centers attention upon the essential message of the Old Testament and lifts up the ideas and teachings that have abiding worth. The book will make a contribution to that increasing literature that promises to give us a better understanding of our Old Testament and to make it truly the book of faith that it is. — *Glenn McRae*, Editor-in-Chief, Christian Board of Publication, St. Louis, Missouri.

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*Protestant, — Catholic, — Jew.* By WILL HERBERG. Garden City, New York: Doubleday and Company, Inc., 1955. 320 pages. $4.00.

The sub-title of this book is "An Essay In American Religious Sociology." The basic purpose of the analysis is to delineate the transition from the earlier *ethnic-national* loyalties of the immigrants to America to the third-generation shift to *religion* as a technique for belonging which gives both continuity with the ethnic heritage as well as a context of self-identification and social location in the larger American society. This turn to religion as a means of social belonging has dramatized a triple religious cleavage in America which tends to revolve about a sociological rather than a dogmatic axis.

One of the important contributions of this study is the light thrown on the interrelations between the American Way of Life and the expression of this American Way in the three major religious communities in America. Protestantism, Catholicism, and Judaism are three culturally diverse representations of the same basic spiritual values.

Thus good Americanism necessitates membership in one of these religious communities. Actually this highlights the too little recognized truth that the real religion of most Americans is the American Way of Life symbolized by Democracy, and that the three major religious groups simply give an organic structure to these more primary ideals, values, and beliefs. The fundamental direction of devotion in America is not toward God but toward culture-religion, it is not faith in the Transcendent One but faith in faith. In the end we are in danger of making the "welkin ring" with religious slogans that turn into nationalistic jingoes, and the unique points of distinction between the three religious groups are in danger of becoming about as innocuous as the difference between the brand names for soup, and probably less nourishing.

The book has several very fine chapters on the three religious groups in America, the one on Judaism being one of the best this reviewer has seen in a work of this kind. The study ends by a concise and informative discussion of the comparisons and contrasts, the unities and tensions between Protestantism, Catholicism, and Judaism. The illuminating footnotes and bibliographical material appended to the close of each chapter add to the value of this book. There is also a wealth of statistical material made available, but in such a manner that the readableness of the book is not compromised.

The final question left by this provocative study concerns the relations between religion and culture. Mr. Herberg calls attention to the fact that American religion has become so secular that the traditional distinction between religion and secularism has lost much of its meaning. Both Judaism and Christianity tend to be swallowed up by the culture, transmuted into a *Zeitgeist*. For those who believe that the creative impact of religion on culture rests back on the continued power of religion to *judge* its culture by a radical transcendence, there still remains the challenge to a disengagement of religion from identification with cultural norms so that the basis may be provided for a more fruitful interpenetration of American life by a transforming religious faith. — *J. William Lee*, Assistant Professor of Philosophy of Religion, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

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*The Minister's Consultation Clinic*. Edited by SIMON DONIGER. Great Neck, New York: Channel Press, 1955. 316 pages. $3.00.

A collection of actual questions, specific cases and problems raised by pastors, they first appeared in the "Consultation Clinic," a special section in the journal "Pastoral Psychology" — a professional journal for ministers, religiously-oriented psychiatrists, psychologists, lay-counselors, and social scientists. These terse suggestive responses were written by such a representative group as the journal serves.

The first section deals with case studies demonstrating many of the basic facts of dynamic psychiatry and psychology used by the minister in counseling: problems of referral, the neurotic, and the possible use of psychological tests are discussed. The second section deals with the question of the relationship between theology and counseling.

Problems such as permissiveness, conversion, self-love and preventive treatment are discussed.

The third section is an attempt to apply the "basic" dynamic principles to the minister's total ministry: his relationship to law enforcement, to the psychiatrists in his parish, and to the overdominant parishioner; as well as pastoral prayers, evangelism, faith-healing and preaching. The concluding section deals with typical counseling problems in the parish, utilizing the combined resources of counseling and religion — bereavement, alcoholism, problems of sex, the aged, fatal illness, and suicide.

This book is suggestive of the new awareness of ministers as to their responsibility as counselors, prompted by the problems faced in their parish work, and by the new demands placed upon them in the community. As an introduction to this phase of the ministry, the book is suggestive. It is highly limited however, due to the incomplete nature of the stated problems, and the related attempt to cope with such stated problems in a limited space, — *William Van Velkenberg*, Wesley Foundation, State University, Kent, Ohio.

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*The Development of Modern Christianity Since 1500*. By FREDERICK A. NORWOOD. New York-Nashville: Abingdon Press, 1954. 256 pages. $3.75.

In his Preface Professor Norwood sets forth his objectives for this book. "The primary purpose . . . is to portray briefly the development of Christianity in the context of modern history." The secondary purpose is to depict the rise of the modern variations of churches and sects, culminating in an attempt to demonstrate that these varieties are expressing "an inner and continuing unity through the Ecumenical Movement."

The book is well planned. Five chapters, appropriately divided into sections, treat the subject under discussion. Chapter I handles "From Revelation to Reformation"; Chapter II "The Age of Reform"; Chapter II "The Age of Enlightenment; Chapter IV "The Age of Progress"; and Chapter V "The Age of Turmoil." Included are well-done bibliographical sections appended to each chapter, designed to promote further reading by the concerned reader, and a surprisingly full index.

It seems to this reviewer that Professor Norwood has succeeded unfortunately well in achieving at least part of his primary objective. He intends "to portray briefly" and this he does. He portrays rather than reveals. A bare, linear depiction seriously lacking in depth is the consequence. He intends to be brief, and brief he is. He lays out the information he deems necessary with marked parsimony of detail or enlightening and enlivening ramifications.

Thus, by intent, this is a thin survey of the Christian movement since 1500. Its impact and appeal are measurably impaired by Professor Norwood's own marked predilection for the Anglo-Saxon wing of the movement. After the Chapter on the Reformation, which is by far the best part of the book, small concern is shown for Continental or Eastern developments. Kant gets a spare twenty-word clause; Hegel is dismissed with the two words "Hegelian dialectic"; Kierkegaard gets three lines, Schliermacher ten, Barth seven and Brunner is not

even mentioned. The entire story of the Eastern Orthodox Churches since the Reformation is handled in slightly more than four pages. On the other hand the English and American scenes (Canada excluded for it rates only two passing references) get the lion's share of the attention.

In a book which is professedly only a survey the criteria of emphases and inclusion should have been predetermined with somewhat greater precision, or the limitations of the criteria should be set forth in the preface. As it stands the work is severely out of balance. One example will serve to illustrate the point. Ten pages are given to the Wesleyan movement in England (one suspects that the author's own parochial interests are involved) but only eight pages to the entire Ecumenical movement which, according to the Preface, was to have been the cap-stone of the entire story.

This book may serve as a introduction to the Christian movement since 1500, but unless it is widely supplemented by additional reading it will not give the reader a very adequate picture of that movement.

Professor Norwood succeeded too well in carrying out his primary objective. One wishes he would now expand this volume by another two hundred pages in order to fill out the story. — *Richard C. Wolf*, Associate Professor of Church History, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

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*By Faith Alone: The Life of Martin Luther.* By W. J. KOOIMAN. Translated by BERTRAM LEE WOOLF. New York: Philosophical Library. 218 pages. $6.00.

The author, who is not only Professor of Church History in the University of Amsterdam but also a Pastor, wrote this life of Luther for his parishioners. Originally written in Dutch under the title, "Maarten Luther, Doctor der Heilige Schrift, Reformator der Kerk," it was first translated into German and then into English. It is the English translation which has now been reprinted in America by the Philosophical Press.

In keeping with the intention of the author of writing a life of Luther for his parishioners, this is a straight-forward, uncomplicated story of the Reformer. But it is a well done story. The author has at his command a wide range of information about Luther and a sympathetic but honest appreciation of the man. The Luther whom he sets before his readers is a real man, complete with his strengths and his weaknesses, his moments of high enthusiasm and of deadly despair, his times of rare insight and of stubborn obscurantism.

Such a story can only be the distillation of a great amount of information and insight, and at almost any point in this thin book the reader feels the restraint and care with which the author is telling his story. Consequently this is an excellent book to place in the hands of anyone who wishes a good introduction to Martin Luther. From this excellent little book most readers will want to go to the fuller and more detailed studies of Bainton, Theil and Rupp.

The translation by Woolf is clean and crisp. Occasionally, but not too frequently, the American reader will be given pause by a British turn of phraseology. Important quotations are honored by foot-notes and an adequate index is included.

There is just one draw-back to this American edition, the price. It is not likely that readers will rush to lay out $6.00 for this book when they can have Bainton's *Here I Stand* for considerably less. Why the publishers have set the price so high is hard to understand because they have probably cut off a large share of their market by so doing. — *Richard C. Wolf*, Associate Professor of Church History, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

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*Commentary on the Epistle to the Romans.* By MARTIN LUTHER. Translated by J. Theodore Mueller. Grand Rapids, Michigan. Zondervan Press, 1954. 207 pages. $2.95.

The title of this book is misleading. It is not Martin Luther's *Commentary on the Epistle to the Romans*. It is a selection of sections of the *Commentary*. The Editor makes this clear in his Preface. "Luther's Romans, as here presented, is a digest rather than a complete, scholarly edition."

The purpose is stated with equal accuracy. "Its purpose is to present to the reader the most important thoughts of the great Reformer."

Prof. Mueller's choice of passages is excellent. He has given us the meat of the *Commentary* in such a way as to fulfill his purpose quite ably. The reader will come away from this "digest" with a clear impression of Luther's teachings on good works, sin, grace and salvation.

A number of the passages will no doubt be disturbing to those who have claimed to set forth Luther's thought without really knowing Luther's writings. Most noteworthy are Luther's insistence upon identifying the "Word of God" with Jesus Christ rather than with the Bible. This comes out clearly on page 17, but is to be found throughout the work; and Luther's treatment of predestination, pages 111-117 which cuts across a prevalent theory that he taught fore-knowledge but not predestinarian election. It must be said, however, that in general the current interpretations of the heart of Luther's teaching are amply supported.

The book has obviously been printed with a view to keeping its price low. The consequence is a comparatively unattractive format and inadequate printing which allows the shading of the print to vary from page to page and sometimes on the same page. A number of typographical errors have gone uncorrected. All this results in a book which is less appealing to the reader than might be desirable.

For those who do not wish to spend both the time and the money to use the scholarly edition of Luther's *Works* which is just now beginning to appear through the joint efforts of the Concordia and Muhlenberg publication houses this book will serve a useful purpose. All others will do well to save the price of this book to apply it against the full edition. — *Richard C. Wolf*, Associate Professor of Church History, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

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*A Layman's Guide to Protestant Theology.* By WILLIAM HORDERN. New York: Macmillan Company, 1955. 222 pages. $3.50.

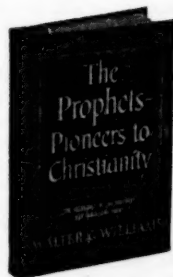If their birth of theological thinking and concern is not to be the exclusive interest of those with

a professional interest but is to touch the more
thoughtful, if not the mass, of church members,
the task not only of translating the vocabulary and
terminology of the theological awakening into
forms the layman can understand and use himself
but of showing how these theological issues have
arisen and what their relevance is for life today, is
of central importance. To this task William Hor-
den, professor of religion in Swarthmore College,
has set himself in *A Layman's Guide to Protestant
Theology*. He has accomplished what he set out
to do, and he has done it so well that he deserves
the gratitude and approval of both laymen and
theologians, professional and "semi-pro."

One of the strengths of this book is the way the
author keeps the past and the present not only in
balance but in living relationship. He writes al-
ways in the double awareness of the historical back-
ground of theological issues and of their contem-
porary importance. He begins, wisely this reviewer
thinks, with a statement of what orthodoxy is and
how it came into being in the experience of first
century Christianity. He then surveys "the threat
to orthodoxy" as it came from the renaissance and
modern science. Next, he elucidates the funda-
mentalist or conservative defense and counter-
movement. Then he comes to the liberal "re-mak-
ing of orthodoxy" and he completes this section
with a chapter on "Neo-Orthodoxy: The Redis-
covery of Orthodoxy."

These chapters are written with a deft, sure
touch. They reveal a capacity for penetrating his-
torical summary and generalization, a sympathetic
sensing from within of the strengths and incom-

pletenesses of each position, and an awareness of
the problems and perplexities in the mind of the
contemporary Christian. Here is simplicity without
oversimplification and profundity without com-
plexity.

In the next two chapters the thought of Reinhold
Niebuhr — an example of American neo-ortho-
doxy — and Paul Tillich who occupies the boun-
dary between liberialism and neo-orthodoxy, is
skillfully elucidated. The final chapter on "Or-
thodoxy As a Growing Tradition" is, in this
writer's estimation, the finest in the book, and it is
theological writing of a high order. This is a
book that laymen will read with large profit and
enthusiasm: it will prove no less stimulating and
profitable to teachers and ministers.

At the end I came back to ponder a sentence in
the first chapter which arrested my attention when
I read it first. Of the Trinity the author writes,
"After considerable reflection I have decided that
it is impossible for me to make this doctrine clear
in the space I can devote to it" (p. 21). Here
may be a crucial weakness in the "recovery of or-
thodoxy" — not that the Trinity cannot be made
clear easily, but that such a doctrine is made cen-
tral. Orthodoxy has come alive in our time because
it speaks an illuminating word to and about the
human situation. But has it or can it, speak a
correspondingly illuminating word about the di-
vine? — *Joseph F. King*, Minister, First Church,
Oberlin, Ohio.

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*Theology of the New Testament*. Volume II. By
RUDOLF BULTMANN. New York: Charles
Scribner's Sons, 1955. 278 pages. $4.00.

Since I studied with Rudolf Bultmann at Mar-
burg a quarter of a century ago I have naturally
always held a 'personalized' interest in his New
Testament writings. But I have also always an-
ticipated his writings, since they as a rule are as
*stimulating* as any volumes from any contempo-
rary New Testament scholar; *stimulating* because
they act as a corrective of the 'regular' approach
to New Testament problems. No scholar of today
has acted better the role of a constructive cor-
rective of New Testament thought than Rudolf
Bultmann. It is often easy to disagree with his
conclusions, yet in them the thoughtful student
must acknowledge a degree of truth. His books
always portray the meticulous scholar, who finds
small details often overlooked, and who writes in
such a way as to inspire the reader to explore
ordinarily accepted conclusions a bit more deeply
and carefully.

Volume I of *Theology of the New Testament*
related itself to the message of Jesus, the preaching
in the Early Church, and the theology of Paul.
Volume II is composed of two parts: the theology
of the Gospel of John and the Johannine epistles;
the development of the Ancient Church as related
to church order, development of doctrine, and the
problem of Christian living. Within the chapters
on John, Bultmann goes into the careful orienta-
tion of John, seeing it in its Hellenistic atmosphere
as shared with Paul, but with the assertion that
John is not influenced by Paul nor of the Pauline
school; while the gospel grew up in oriental Chris-
tianity, it is probable that the author used an
original Aramaic source in some places. Much of

the terminology in John shows the Gnostic stamp. Faith *is* salvation, not the *way* to salvation; it is an eschatological existence. The chapters on the development of doctrine and the offices in the Church are exceedingly illuminating and constructive.

A long significant bibliography concludes the volume, with references in English, French, and German. Kendrick Grobel does an excellent translation of this volume. It is not necessary to say that no student of the New Testament would wish to be without this volume for his careful study. — *Thomas S. Kepler,* Professor of New Testament Language and Literature, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

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*The Bible Today.* Described by CHRISTIAN SCHOLARS. New York: Harper and Brothers, 1955. xvi + 208 pages. $5.00.

The great advances made in biblical scholarship in the past fifty years and the new insights into the message, meaning and significance of the Bible provided by this scholarship have very largely been veiled from the eyes and mind of the general reader. The veil has been cast by the technical jargon and technical detail which mark the scholars' studies; a veil which is lifted usually only in the confines of the classes in biblical literature in our theological seminaries and better colleges.

This veil has created a good deal of misunderstanding about the true import of critical biblical studies. On the one hand the erroneous impression has been gathered that these studies have made "ancient truth uncouth" to the place where the spiritual authority of the scriptures is either seriously jeopardized or eliminated completely. On the other hand the equally erroneous conclusion has been reached that only now, for the first time in the history of the scriptures, we are able to really understand them, that new truth has been unearthed which imparts to the old positions at least something of the nature of untruth.

In a noble effort to lift this veil and to show the "general reader" how greatly the modern scholarship has enhanced and enriched the meaning and usefulness of the Bible *The Times* of London "undertook the publication of a Bible Supplement and invited a number of scholars to put their learning, in necessarily brief space, at the disposal of general readers."

A Bible Supplement is not the thing one usually expects from *The Times,* nor was the response to the Supplement what had been anticipated. Reprints became necessary as over 150,000 copies were sold within three weeks.

Now Harper and Brothers have put the Supplement into book form. The twenty-nine essays have been written by twenty-five experts in biblical studies, with the assistance of "a special correspondent of 'The Times'" and "'The Times' music critic" for the articles on "The Geneva Bible" and "Music and the Bible." The excellent illustrations which were appropriately placed in the Supplement have been somewhat unattractively and meaninglessly thrown together in two groups in the book.

The most remarkable thing about the work is the high degree of success with which the writers have laid open involved areas of biblical studies

for non-technical readers. The articles are brief, clear and readable. The scholar will bemoan their terseness and their lack of detail, but this is deliberate and marks the real worth of the work for those for whom it is intended.

This book goes far to help remove the complaint that "the Bible is obscure" on the part of the man in the street. It should be a great boon to "the puzzled and frustrated men and women of this modern age . . . to whom the Bible speaks in language no longer intelligible about things no longer credible." Here is a truly fine introduction to the Bible, "clarified and illuminated by the best efforts of generations of scholars," with its living message for today and tomorrow which "will not fail to show its relevance to twentieth-century life." — *Richard C. Wolf,* Associate Professor of Church History, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

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*He Grew in Wisdom.* By JOHN PRATT WHITMAN. Boston: Christopher Publishing House, 1955. 188 pages. $3.00.

The Biblical account of the life of Jesus leaves out the story of his formative years. What happened to the boy Jesus during this time? Did he experience any of the things that made his ministry so perfect, and his teachings so readily understood? Or did he come to the hour of his ministry to be filled at that very moment with the insights and the power to perform his God-given duties? John Pratt Whitman skillfully fills in the formative years with incidents that caused the young boy Jesus to make difficult decisions and built within him the motivations for the years of ministry. In the book of Luke we read, "And he went down with them to Nazareth and was subject unto them:" Also, "He grew in wisdom and in stature and in favor with God and man."

As a shepherd lad, he turns back into the country at the dark of evening in search of the lamb that has deliberately gone astray. It is found and lifted to his shoulders. As he starts homeward he hears the voice of his Father in Heaven and pledges his life to doing God's will. When at the age of twelve years he goes to Jerusalem, the city stifles him with its filth and its poverty. He sees the evils of the system that causes the poor to be forced to steal to live. He tries to champion the poor and finds hate and resentment swelling up within him. He learns to forgive and to love those evil persons as his Father expects him to do. There are many hard lessons to learn, but this lad, who has given his life to doing the Father's will, finds a way to love the lost sheep and to become the shepherd of mankind.

The reviewer found himself thinking, "No lad of tender years could possibly have experienced all of the difficulties that this lad did. It was not necessary that Jesus experience every thing that later became dominant in his teaching." Yet the boy becomes the man, and what the boy experiences has a great deal to do with the reactions of the grown man. The reviewer came to feel that the author has rendered Christians a real service through these special insights into the growing years of Jesus.

If you take time to read this book which is writ-

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ten in poetic form, you will come away with a new love and understanding of our Lord. This boy's struggle to obtain universal love, moral courage, sympathy for those who suffer and are burdened, and true humility will challenge you to live a better life.

The author is a teacher at the Oak Groves School in Vassalboro, Maine. He has been associated with the Boston Federation of Churches, and was church editor of one of the large metropolitan newspapers. He is an artist in his own right, and has drawn the illustrations for his book. We are grateful to him for this picture of Jesus, so vivid and so enriching. — *R. S. Hocking,* Minister, Methodist Church, Birmingham, Michigan.

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*Protestant Christianity Interpreted Through Its Development.* By JOHN DILLENBERGER AND CLAUDE WELCH. New York: Charles Scribner's Sons, 1954, xii + 340 pages. $4.50.

The need for a comprehensive treatment of the Protestant strand of Christianity has been evident for a long time. Such treatments as have been made have usually treated the movement theoretically without documenting the theory in historical data or they have treated the movement historically without attempting to deduce theories from the data. All too frequently comparison of separate treatments revealed that theologians do not know their history and historians do not know their theology. And apparently no one could be found who was possessed of sufficient courage, to say nothing of breadth of scholarship, keenness of perception and clarity of expression, to undertake the task of trying to give an interpretation which would incorporate these two essential avenues of treatment into a single study.

The Committee on Projects and Research of the National Council on Religion in Higher Education felt the need for such a study deeply. After long search it discovered two comparatively young theologians, John Dillenberger, then teaching Historical Theology at Columbia University but now at Harvard, and Claude Welch, who teaches Contemporary Theology at Yale Divinity School. Together these two scholars set out to write a study of Protestant Christianity which would link theology and history.

Opening with a preliminary statement on the nature of Protestantism in which we are warned that "One cannot define it (Protestantism) by a single religious concept or by a combination of religious concepts," the authors hopefully proclaim, ". . . the striking thing about Protestantism is not its diversity, but its unity. Protestants claim that the vitality of their faith is nowhere more evident than in the stress upon each man's own experience of the biblical faith which produces so many authentically similar expressions of faith. From this perspective, the differences which do exist are not as important as is usually assumed."

Upon this platform of interpretation they proceed to trace the story of Protestantism from the break-down of the Medieval synthesis to the present day. That they do not succeed in finding the solid ground of their platform squarely under them in every phase of their treatment is not at all surprising. What is surprising is the remarkable degree in which they do find that grounding evidently present in the greater ranges of their story.

The book is an ably done, solid, running account of Protestantism and deserves careful reading by anyone who wants to really see the movement in context, in spread and in impact. As is usual with such running accounts the story suffers from reduction or over-simplification, as for example in Chapter V where the term "Puritan" is used to denominate not only the dissenters within the Church of England but the separatists as well, thus doing violence to both the real Puritans and the doughty independents who had no greater love for the Puritans than for the Anglicans. Minor errors are also in evidence. The *second* Diet of Spires, 1529, is called the first Diet of Spires. The Quakers are said to have received their name "because they quaked at the Word of God," but George Fox himself says they received the name because the magistrates quaked before the preaching of the Word. But these are small slips which cannot seriously mar the work.

The courage of the authors is nowhere clearer than in their concluding chapter where they summarize their findings under the heading "What Is Protestantism?" Throughout the latter chapters, from Chapter IX, "The Formation of Liberal Theology," onward the critical quality of their essentially conservative position becomes more and more sharply apparent. In this final Chapter they come out boldly with a series of "central elements of the Protestant perspective" which includes such tenets as "the *sovereignty of God"* which insists that "All human seeking after god, all faith, all obedience, is perceived to be a response to God's gracious dealing with man"; "the *living Word, Jesus Christ"* who "is not only a figure of the past but the Living Lord who encounters man in every present," who, "as revealer, reconciler and judge is the expression of the sovereignty of God," who "is a Word (note the capital) of grace, of reconciliation, of forgiveness; and *"The Church,"* which has called "Christ . . . central in its memory, loyalty and hope, in its worship, belief and work."

Such a summation of the central elements of Protestantism can only serve to give pause to both conservative and liberal alike. Much of the acceptance or rejection of this study will rest, not upon the merits of the study itself, but upon the theological predisposition of the reader.

A short bibliography for each chapter is included in the rear of the book, along with an index. The bibliographical selections apparently have been made with a view to helping the general reading public, but some of the inclusions and some of the exclusions will be a continuing puzzle to those who know the literature from which the selections were made. — *Richard C. Wolf,* Associate Professor of Church History, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

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*The Household of God.* By LESSLIE NEWBIGIN. New York: Friendship Press, 1954. 174 pages. $2.75.

This small volume is a highly significant contribution of the Scottish Bishop of the Church of South India to the ecumenical conversation. It deals with what the author considers to be the central issue in the present-day debate: the nature of the Church.

No attempt is made to formulate a doctrine of the Church nor does the Bishop try to define the Church in terms of the doctrines of the ministry and the sacraments. He seeks from the Bible and experience to answer the questions: "By what is the Church constituted?" "What are the conditions for incorporation into Christ?"

He finds ample support in the Bible and in experience for all three of the classic answers — the Catholic, the Protestant, and what he calls the Pentacostal — but they have tended to be mutually exclusive, each giving a distorted view of the Church because they attempt to identify the Church by purely natural standards ar ~gories. The author contends that the Church can be understood only in a perspective which is at once eschatological and missionary — "the perspective of the end of the world and the ends of the earth." Thus the Church is to be understood not so much by what it was and is, as by what it through the living power of the Spirit of God is to be. Only on this basis does the author believe the various segments of the Christian body can be one.

On the whole the argument is sound but present-day theological cliches make frequent appearances. — Wm. Clifton Moore, Assistant Professor of Religious Education, Boston University School of Theology.

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*Guidebook for Young Evangelicals, Primer for Young Christians.* By GENE W. NEWBERRY. Warner Press; Anderson, Indiana, 1955. Pages 112. Paper 75c, cloth $1.50.

This is a church school textbook of limited but not merely denominational usefulness. Published by the "Warnerian" branch of the Church of God, it could perfectly well be used by young people of other Protestant denominations, provided that the atmosphere, the vocabulary, the dominant emphasis in their churches were strongly "evangelical." The author's frequent use of this word sets the key for the book. "Vital evangelical Christianity," for him, does not mean "the intellectualism and formalism which parade in the name of orthodoxy," nor does it mean "ethical legalism," but a type of piety that stresses "individual regeneration, emotional warmth, personal godliness, and dedicated service" (pp. 26-28). Given this sort of emphasis in any Protestant church, the book could be put in the hands of classes preparing for church membership; without this sort of surrounding atmosphere, it could neither catch nor hold the interest of young people. The striking "glossary of words for the Christian" at the end of the book had better be examined at once by any pastor or teacher preparing to use the book; if (an *only* if) this traditional vocabulary is used in his church, the book is to be recommended.

This is not to suggest that a traditional vocabulary is used without explanation or without relation to contemporary experience. Exceptionally clear explanations are given of the fundamentals of Christian ethics and Christian belief in two brief chapters (8 and 11) The beginning of the book is simple, and psychologically relevant to the modern scene. The directions for the devotional life (chapter 5) for Christian vocation and service (chapter 7) for Christian stewardship and Christian witness (chapters 9 and 10) are precisely and

pungently expressed; e.g., "The church is a 'talent pool.' Most ministers are 'talent scouts,' tracking down, developing, and using the church's man power." (p. 85).

If there is any point at which this presentation of Christian faith and life for young people is questionable, it is perhaps the recurrent emphasis on *the body and its demands* as *the* great obstacle to Christian living. "The physical body, that is, its instincts, passions, appetites, is the inlet of temptation and the agent of sin. . . . This is not to say that the body as such is evil. . . . But it is the point at which we are most vulnerable" (p. 41). Is this a fully biblical view of the body? Is not spiritual pride the worst of sins, as Reinhold Niebuhr contends? And is it good strategy to make young people *fear* the powerful physical impulses that awake in adolescence, instead of *devoting* them to good uses? If the author would not deny this general principle, he might make his book sounder by rewriting these passages. He has done such a good job that it deserves to be revised and reprinted. — *Walter M. Horton,* Professor of Systematic Theology, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

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*The Fears Men Live By.* SELMA HIRSCH. New York: Harper and Brothers, 1955. 164 pages. $2.75.

Within the last decade, scientists have undertaken an extensive exploration of the relationship between personality structure and prejudice. Foremost among the efforts has been the *Studies in Prejudice,* a series of five volumes which has shed considerable light on the nature of prejudice and on the personality structure of the prejudiced individual. *The Fears Men Live By* undertakes to distill the evidence of these technical volumes into language understandable to the layman. At the same time, the author attempts an interpretation of the original studies, supplementing the analysis of the "dimensions" and "devices" of fear with a section devoted to "the reduction of fear."

The title reflects the central thesis of the presentation; people are prejudiced because they are afraid, and they use their prejudices to control their fears. The bitter end of such devices — born in childhood and congealed into adult convictions — is the formation of the Authoritarian Personality structure which is characterized by an exaggerated emphasis upon the importance of authority. The Authoritarian Personality not only accepts that authority which can be justified but also submits to all authority which is strong.

The book's message is a challenge to all who are disturbed by the "prevailing fear-fever" pervading the American scene. From the documented studies both of the attitudes of the prejudiced and of the crucial events and the critical experiences of their lives, the author has drawn two conclusions:

First, in our present society, the goals of the Authoritarian Personality receive automatic encouragement, for the premium now is on conformity, and second, there is a core of authoritarianism in all of us, a profound desire to submit to someone, a dark impulse to destroy.

The reader will find also an interesting analysis

of anti-Semitism, based upon the supposition that "the American variety of anti-Semitism seems to have much more in common with other forms of American prejudice than it does with anti-Semitism in other ages and in other lands." The present struggle for desegregation takes on new significance in light of the thesis that "organized persecution at any time or in any place is much more to be explained by the time, the place, and the persecutors than it is by the victims." That freedom is challenged alike by the radical anti-patriot and the conservative super-patriot becomes evident when it is realized that it is "not the substance but the rigidity of their beliefs that distinguished the highly prejudiced from most of those low in prejudice." — *Edward Zerin*, Temple B'nai Jeshurun, Des Moines, Iowa.

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*Christian Eschatology and Social Thought.* By RAY C. PETRY. New York: Abingdon Press, 1956. 380 pages. $5.00.

The purpose of this volume is to trace the influence of the doctrine of "Last Things" upon the concern for the social expression of Christianity in the earthly scene. Christian writings from those of the early church through recent studies in contemporary Christianity, both Catholic and Protestant, have been examined and their emphases reflected in these pages. God's transcendence, the eternity of the Kingdom, the spiritual church within the structure of the temporal church, and present Christian hope as well as the last judgment and the end of history are considered as examples of eschatological emphasis.

The author is professor of Church History in the Divinity School, Duke University. The extent of his research and the variety of source materials consulted make this book a remarkable catalogue of Christian literature. Philosophy, theology, art, archeology, ecclesiastical controversy, sermons, liturgies, devotional guides, biblical expositions and homilies, along with works of a more formal historical nature have been combed for the reference and allusions which have been brought together.

The strength of the book lies in the clear tracing of the parallelism between the heavenly vocation and the earthly task in all ages of Christian history. Arising as this work does in the midst of the contemporary interest in eschatology, the reader sometimes may wonder if too many types of doctrinal emphasis are included in the eschatological. The meaning of the resurrection in the present experience of salvation and the significance of the resurrection in relation to the last judgment, for example, need to be distinguished if ambiguity in Christian terminology is to be avoided. If the "social lesion" or "liberation" of the Christian community can be accounted for because of a primary citizenship in heaven, a vicarious cross-bearing identification by the Christian community with the world must also be acknowledged in Christian social development.

This book will reward the labor of careful reading. — *Gerald McCullough*, Director, Division of Theological Schools, Methodist Church, Nashville, Tenn.

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*Prejudices and Your Child.* By KENNETH B. CLARK. Boston: The Beacon Press, 1955. 150 pages. $2.50.

Mr. Kenneth Clark is research Director of the Northside Center for Child Development and associate professor of psychology at the City College of New York and has written a very informed and clear book. This book provides information which if followed will assist children to be "freer" and to "mature." For this reason it is a *must* book for parents, teachers, social workers, and religious leaders of all denominations. This is the opinion of your reviewer who has had the problem to deal with in a very direct manner as an educator, and social worker.

This book discusses the problem of prejudice in the area of how the children learn about race, in relation to society and also children's feelings about these problems.

In the introduction we learn that parents and other adults who have an interest in the welfare of children must be concerned with the problem of the types of ideas and judgments transmitted to children. An important aspect of the education of all children in a democracy is teaching them those beliefs, ideas, and patterns of behaviour which are most "consistent with reality and with personal and social stability." An equally important aspect involves training children to recognize beliefs that conflict with objective reality and with their own integrity — beliefs that are detrimental to themselves and others.

All white Americans were either immigrants or the descendants of immigrants. Each wave of newcomers had in common with all the others the fact that the group was fleeing either from economic hardships, from religious or political persecution or from social humiliation. The people who made up this new nation, therefore, were driven by some basic form of personal or group insecurity. The author further argues that this insecurity had to be strong enough to compensate for the disadvantages and discomforts involved in leaving the homeland and migrating to a new world. In time America became the land of opportunity — the land which promised a security denied to the marginal or non-conforming men of the old world.

Your reviewer having had that experience as one who came to these shores because of the reasons just referred to can fully appreciate the value of Dr. Clark's invaluable contribution. Your reviewer can well appreciate Dr. Clark's statement that every day that a child is subjected to the unnecessary bombardment of racial prejudice, every day that a child is forced to bear the brunt of the stigma inherent in being rejected and humiliated because of his race, or minority status, is a day when our society is failing to fulfill its responsibility to these children and its contribution to their distortion and debasement.

According to Dr. Clark a nation that, in the 1940's won a successful war for human dignity with barely a year of preparation is a nation that can prepare itself within a short time to wage a successful battle for the conservation of our children.

The book winds up with the hope that the day when Americans need no longer be surreptitiously

in fear of equality among human beings — the day when they may proudly proclaim their belief in complete democracy — is the day when our children will be free to develop genuine health, strength and stability of personality. — *Philip L. Seman*, University of Judaism, Los Angeles, California.

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# BOOK NOTES

*A Devotional Commentary on the Bible.* By WILLIAM J. SHERGOLD, New York: Oxford University Press, 1955. 284 pages. $3.50.

In 1951 *A Shorter Bible* was published by Oxford University Press. While this present volume is written independently of *A Shorter Bible,* its commentary passages are based upon the ones culled in the condensed Bible. The author has been a Congregational minister for fifty years in England, in which time he made his own expository comments on the Bible. These thoughtful notes compose the essence of this volume, which is more expository than exegetical. The style of the book is clear, the interpretations are sympathetic with higher criticism; however, the author is more concerned with getting to the core of what a story originally meant, rather than to analyze its critical contents. Because of this approach the book is valuable for those who wish mainly a 'devotional' rather than a 'critical' appreciation of the Bible. The book is especially of value to lay groups who with their minister wish to study the Bible primarily as a book of living ideas, many of which can be utilized for present-day living. The books of the Bible are not taken up individually and critically; but instead central passages of the entire Bible are dealt with in exposition to see what the stories and events were initially meant to teach. The style of the book will arouse the laymen to read its contents with understanding. This is a good book to include on the shelves of libraries belonging to churches and departments of religious education. — *Thomas S. Kepler,* Professor of New Testament Language and Literature, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

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*Treasury of Philosophy.* By DAGOBERT D. RUNES. New York: Philosophical Library, 1955. 1270 pages. $15.00.

This ponderous tome is a collection of excerpts from a wide diversity of philosophical sources. Its purpose is to provide the reader with incisive passages that illuminate some aspect of man's "search for the indefinable." There are sections that treat of the essence of being, the nature of man, the principles of ethics, the meaning of existence, and many other themes.

Introducing each philosophical excerpt is a short biography of the philosopher involved. These have real value and four hundred are included. But the book suffers from being far too sketchy, though to say this of a book of more than a thousand pages

is an astounding criticism. Mr. Runes would have served his readers far better by reducing by at least one half the number of sources included, and by incorporating more extensive material under the authors treated. It is likely, to take only the first excerpt, that Peter Abelard, and his thought about Sin, is not greatly clarified by one and one-quarter pages. Ernst Cassirer gets two pages. Perhaps the book can be recommended to those who must read while they run, though the size of the volume makes even this recommendation something less than self-evident. — *J. William Lee,* Assistant Professor of the Philosophy of Religion, Graduate School of Theology, Oberlin College.

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*Student Counseling in Japan.* By WESLEY P. LLOYD. Minneapolis: University of Minnesota Press, 1953. 204 pages. $4.00.

The democratization of Japan during the reconstruction period of the allied occupation following World War II necessitated fundamental changes in that country's system of higher education. When it appeared to a number of Japanese educators that the philosophy and the practice of student personnel services in the United States might be of interest, several American organizations cooperated in a mission to Japan for that purpose.

Cooperating in the venture were the American Council on Education, the Department of the Army, Department of State, the Office of Education, and the University of Minnesota. The institutes were conducted under the direction of Wesley P. Lloyd, Dean of Students at Brigham Young University, Provo, Utah. Faculty representatives from nearly all the Japanese colleges and universities participated in the discussions.

*Student Counseling in Japan* describes the planning of the institutes, the administrative procedures and operation, the academic content as well as related projects and activities, all of which were a part of changing the philosophy of education in Japan from totalitarian or authoritative procedures to democratic principles. In addition, the author evaluates the project and recommends succeeding steps for student personnel services in Japan.

This book is enlightening and should be studied by all who are interested in the promotion of international understanding through the exchange of ideas and education. That education is being used and can be further employed in the field of international relations is obvious in this thorough presentation. The book is excellently documented with numerous illustrations and appendices. — *Carl J. Scherzer,* Chaplain, Protestant Deaconess Hospital, Evansville, Indiana.

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*Jesus' Design for Living.* By THOMAS S. KEPLER. Nashville: Abingdon Press, 1955. 127 pages. $2.00.

This little volume of forty meditations on the Sermon on the Mount has already been syndicated in some of our newspapers. Professor Kepler uses a quotation and an illustration to good advantage. His writings always show his wide reading in the classics and contemporary literature.

In addition to its use by laymen who desire to better understand the Sermon on the Mount, min-

isters will profit by consulting this volume whenever they preach on these chapters. — *Wm. Cardwell Prout*, Minister, Methodist Church, Howell, Michigan.

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*The Heart of Peter Marshall's Faith.* By PETER MARSHALL. Westwood, New Jersey: Fleming H. Revell Company, 1956. 46 pages. $1.00.

Revell Company has taken from a best seller, *Mr. Jones, Meet the Master,* two sermons which Mrs. Marshall says represent the heart of Peter Marshall's faith. These sermons are titled, "Keepers of the Springs" and "The Grave in the Garden."

In the former we have the affirmation of the necessity for faithfully practicing Christ's principles while on this earth. In the second we have Dr. Marshall's witness to his faith in life after death. — *Patrick H. Carmichael*, Dean, General Assembly's Training School, Richmond, Virginia.

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*Moment By Moment.* By MARGARET T. APPLE-GARTH. New York: Harper and Brothers, 1955. 263 pages. $2.75.

Whenever Margaret Applegarth brings out another of her remarkably interesting and varied collections of literary gems, some of us conclude that she can never do it again. But she always does. Her latest book, "Moment My Moment," is not greatly different in format, style or type of content than some of her previous publications, but it is surely as intriguing as any of them.

Whether one reads these chapters for entertainment, devotional use, intellectual stimulation, or resource material, the effort will not be fruitless. And the range of interest which one cannot avoid noticing from one item to the next is most impressive.

The solitary criticism which the writer feels moved to make has to do with the meaninglessness of the chapter titles. They may have been meant to be unique, but they secure that distinction at a stiff price. They are most frustrating to the reader who is seeking topical material, or who wishes to pick and choose according to some special interest. — *Kenneth Griswold,* Congregational Church, Dundee, Michigan.

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*Understanding People in Distress.* By BARNEY KATZ AND LOUIS THORPE. New York: The Ronald Press, 1955. 342 pages. $4.00.

For the many people such as ministers and teachers who have not had particular clinical training this book is one of the finest I have read. I find that there are many areas treated with frankness and simplicity for the person not fully trained in clinical psychology but who is called on to help his parishioners or his students with their problems. It treats the subject of sex clearly in the many areas concerned. It tells of drug addiction and alcoholism with the many attending difficulties and underlying causes. In the areas of emotional maladjustments, particularly in the vein of the neuroses, all of the technical terms are given but one finds here language that is easy to comprehend. This book is not a recitation of the kinds of malajustments alone but it comes complete with underlying causes, case studies, and suggestions as to what an individual can do to make an adjustment to become one who is no longer in distress.

One of the most important aspects of this book as this reader sees it is the insight that can be gained by the general public into the mental disorders, that these are not sicknesses to be ashamed of and to hide but that they can be treated effectively without any stigma. — *Asa Compton,* Methodist Church, Whitmore Lake, Michigan.

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*My Spiritual Diary.* By DALE EVANS ROGERS. New York: Fleming H. Revell Company, 1955. 144 pages. $2.00.

From the pages of her diary Dale Evans Rogers, prominent television and movie star, has shared her experiences as a Christian as she sought to relate her every day life to her concepts of Christian living and her relationships to God. This book is a warm, moving account, written in easy-to-read style, of how her faith in God gave her the guidance she needed as she went through many deep-water experiences at home, at work, and in her relationships to God and man. — *J. Burton Mark,* Director of Personnel, Northern Baptist Theological Seminary, Chicago, Illinois.

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